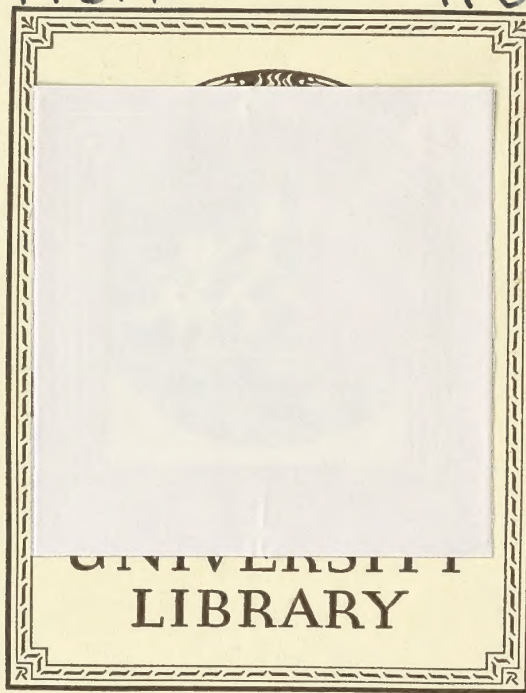


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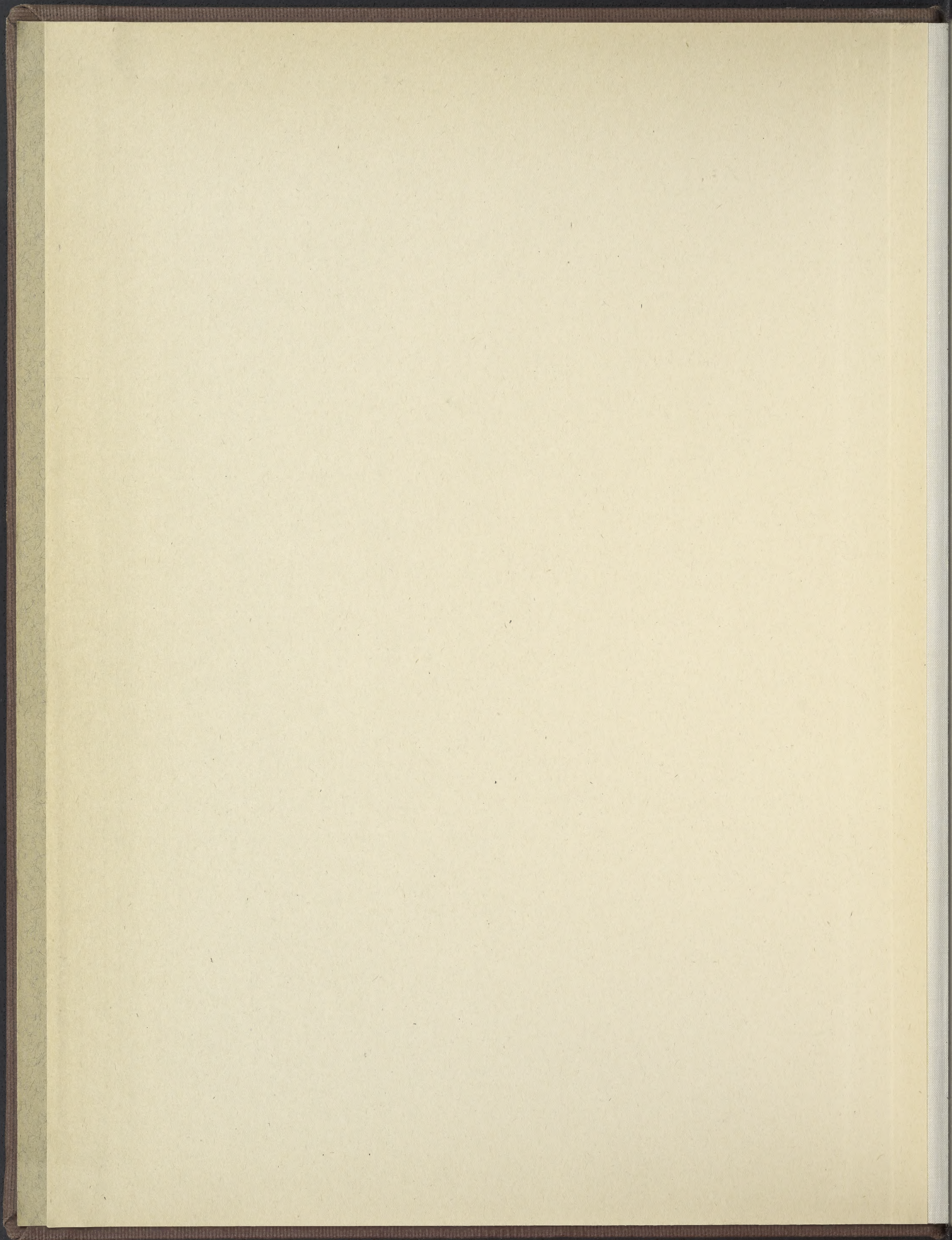
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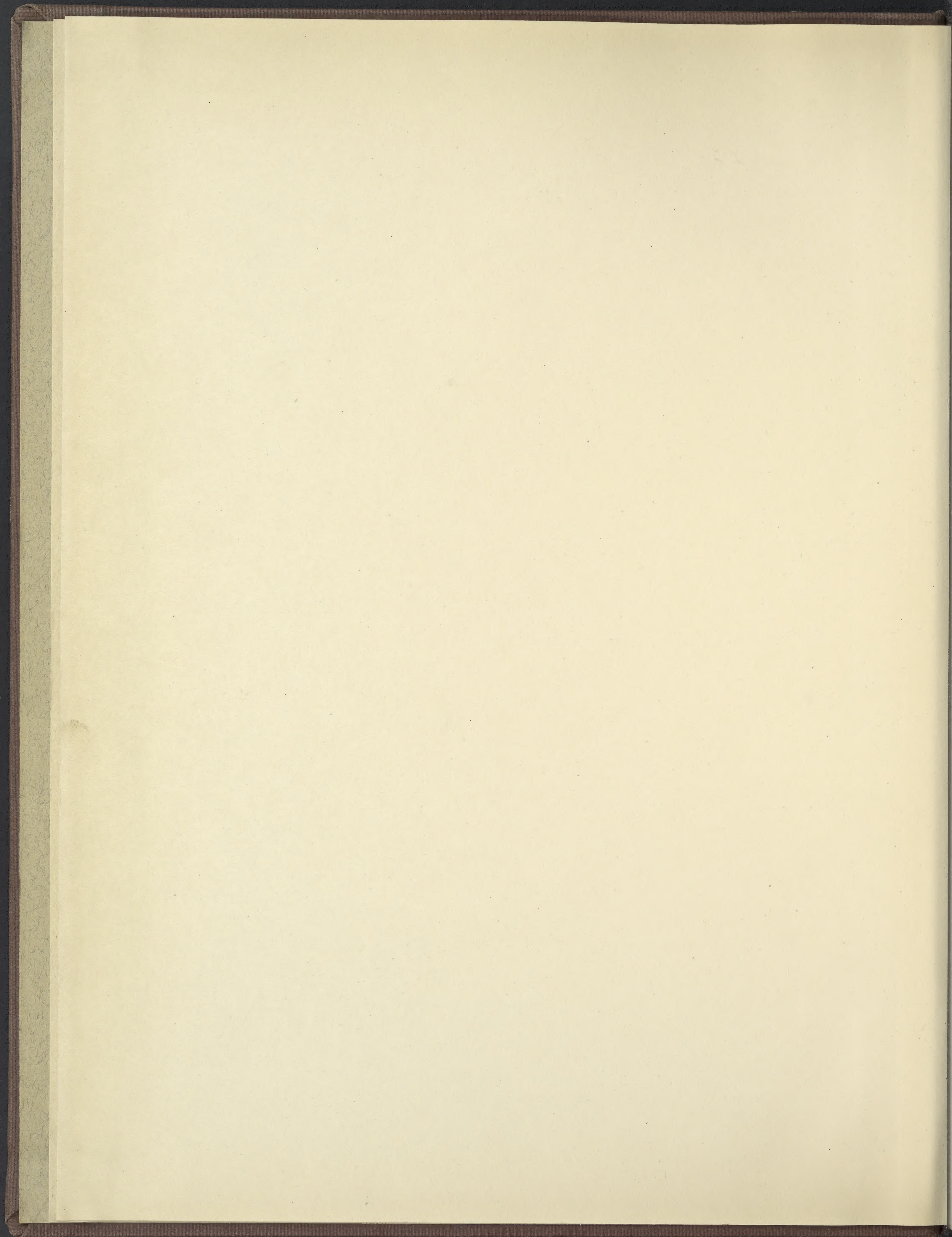
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PEABODY MUSEUM
OF
AMERICAN ARCHAEOLOGY AND ETHNOLOGY

HARVARD UNIVERSITY

MEMOIRS

VOLUME IV

CAMBRIDGE, MASS.
PUBLISHED BY THE MUSEUM
1908-1910

PEABODY MUSEUM

AMERICAN ARCHAEOLOGY AND ETHNOLOGY

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BY TEOBERT MALER.

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MEMOIRS

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VOL. IV—No. 1

EXPLORATIONS

OF THE

UPPER USUMATSINTLA

AND

ADJACENT REGION

ALTAR DE SACRIFICIOS; SEIBAL; ITSIMTÉ-SÁCLUK; CANKUEN

REPORTS OF EXPLORATIONS FOR THE MUSEUM

BY

TEOBERT MALER

CAMBRIDGE

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1908

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EXPLORATIONS OF THE UPPER USUMAT- SINTLA AND ADJACENT REGION.

XVI.

GUATEMALA, DEPARTMENT OF PETEN. ALTAR DE SACRIFICIOS.

*On the left bank of the upper Usumatsintla.*¹

JULY, 1895 AND JUNE, 1904.

MY work in the ruins of Seibal terminated July 8, 1895. Retracing our way through the corrozo forest, we arrived toward evening at the milpero huts, where we had left our cayuco. We embarked without delay and paddled down the river in the moonlight to the Paso Real, which we reached, very much fatigued, early in the morning of July 9.

Here the *sargento del resguardo*, Eusebio Cano, bade me farewell. After a short rest I continued my journey down the river with my three men from Sácluk, who had by this time grown very uneasy. At the end of about two hours we saw at our left the extensive Acul laguna. This lake is one kilometer in breadth, connecting with the Usumatsintla by a natural canal. It abounds in a great variety of fish, such as *pejelagarto*, *róbalo*, *chopá*, *bobo* (*bagre*), *mojarra* (*tencuayáca*), *máccabi*, *sábalo*, all of which are very palatable. The *sábalos* often attain a length of more than two meters, but are rarely caught, owing to the want of proper tackle. Near the lake are a few miserable cabins inhabited by a low class of people. We travelled the rest of the day and spent the night at a small sugar rancho called Akté, the owner of which, Ermitaño Manzanero, was, however, absent.

On the 10th of July we continued our journey without stopping until we reached the cabins of Plancha de Piedra on the left bank of the river. Here lived two men, Navarro and Gama, for whom things had grown too hot in Mexico, and who had met on Guatemalan soil. Although I was instantly aware that I was dealing with individuals of extremely doubtful character, I

¹ The sketch map of the Upper Usumatsintla (Page 51) accompanying this report, was made only for the practical use of myself and friends, without any scientific pretensions or any intention of publication. It differs from all the maps I have seen. I believe that others, without knowing the land, have supposed the Chacchinic to be the Usumatsintla and not the Chacmaic, and therefore they have represented the Upper Usumatsintla as coming from the *east* and not from the *south*. The Chacmaic brings down the great mass of water to Cankuen, and therefore it must be considered as the *true Upper Usumatsintla*.

was nevertheless obliged to engage their services for large pay, since the lazy fellows I had brought from Sácluk refused to accompany me further. These two men were also well acquainted with the ruins of Altar de Sacrificios, which were in the immediate vicinity, and I therefore felt it expedient to appear unconscious of any irregularities in their lives.

The filth and degradation of the lonely hut, in which I was to spend the night, beggars description. I cleaned out one corner in which I was to sleep, but I could not avoid hearing and seeing many disagreeable things.

In all my journeyings on the treacherous waters of the Usumatsintla, between El Cayo and Saiyāxché, I have been forcibly struck by the extraordinary contrast between the lavish beauty of nature and the extreme degradation of the remnants of humanity existing there. Luxuriant vegetation of emerald hue bends in flower-laden branches to the water's edge, overarched by a sky of purest azure; brilliant-hued butterflies and humming birds with metallic sheen fly from flower to flower; gorgeous birds build their nests in every tree; even the snakes and iguanodons are graceful and beautiful; but humankind produces no such splendid forms as are to be seen in the Caucasus or in Asiatic Turkey. It is long since a respectable, stationary population inhabited these fruitful shores, and the dubious elements sunk in sloth, filth, and every possible vice, whose miserable habitations are met with here and there, are constantly shifting since they acquire no fixed property rights.

July 11, 1895. With the new people I had engaged I proceeded on my way, and after paddling a distance of about $1\frac{1}{2}$ leagues¹ (about $6\frac{1}{2}$ km.) we made fast our cayuco on the left bank of the river, immediately after passing a little island. The ruins I was in search of lie about 3 km. above the confluence of the Rio Chixoy and the Usumatsintla and a very little distance below the island we had passed. As soon as we had secured our cayuco, we clambered up the bank (*el barranco*), which was from 6 to 8 meters high, taking the photographic apparatus with us. We subjected the site of the ruins, which was overgrown with corrozo palms and fine tall trees, to a hasty search and took two photographs, returning to our cayuco late in the afternoon to continue our journey to Yāxchilan.²

I must digress here to say, that on June 23, 1904, I again landed at the spot where, according to my calculation, Altar de Sacrificios ought to be. This was when I went up the Usumatsintla from El Cayo to the Paso Real a second time, at the request of the Peabody Museum, to explore other ruins in the Department of Peten. On this occasion, owing to threatening rains, we lost no time in putting up on the high shore a great champa (*tšampa*) of corrozo palm leaves, which afforded us adequate shelter. It took barely two hours to build this champa, owing to the great ease with which a roof can be

¹ The league used throughout these reports is the Mexican *legua*, which equals 2.63 English miles.

² Memoirs Peabody Museum, Vol. II, p. 109.

made of corrozo leaves. The leaves of the young palms are fully 8 meters long. Each leaf is chopped off a little at either end, and then, beginning at the small end, the rib is split down the whole length. When these half-leaves are bound horizontally upon the frame of the roof with the grooved sides turned upward, one half-leaf well overlapping the other and slanted at an angle of 45° , not a drop of rain can penetrate even during a violent down-pour. The question of shelter being thus disposed of, the following days were employed in searching the site of the ruins for more sculptures to photograph. The following report is therefore based on notes made in 1895, which were revised and corrected in 1904.

A chain of *cuyos* (mounds of ruins) about a kilometer in length extends along the river bank a few steps from its present edge. The original distance was no doubt about 100 meters, but for centuries the river has eroded the shore to a considerable extent, and deposited the earth on the opposite bank.

The eastern end of this *cuyo* chain is formed by an oblong structure fronting to the south, which we will call *The Structure with the two Glyph-stelae at its Southern Side*. At right angles to the western end of this structure rises the largest earth pyramid in the place, which no doubt was the substructure of the main temple. The constructions on this ruined site seem to have been earthworks in which very few stones were used and all were formed with a platform on top. The edifices on these platforms were not built of stone, but probably of perishable material. We found no traces of masonry on any of these terraces, though on most of them I noticed a single layer of stones forming right angles, which may have served as a foundation for wooden structures with a palm-leaf roof. (See plan, Fig. 1, the positions of the stelae are indicated by the figures 1-6.)

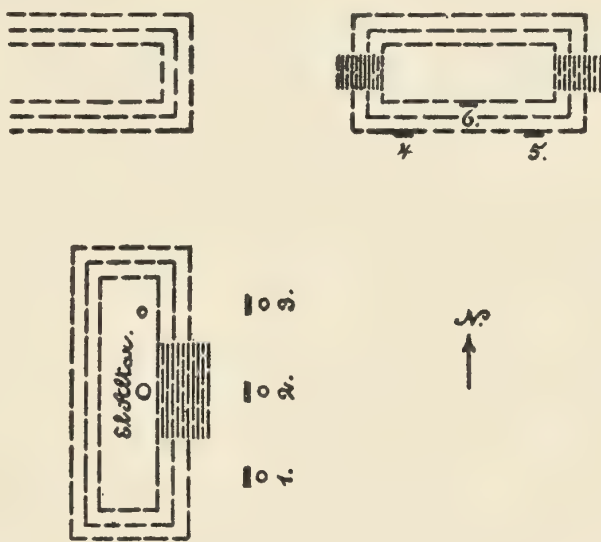


FIG. 1. ALTAR DE SACRIFICIOS. PLAN OF RUINS.

We climbed up the earth pyramid of the main temple and found an oblong platform on top, in the middle of which was a large round altar, sharply and nicely worked out, in a good state of preservation, being of reddish brown sandstone, which is much more enduring than limestone. Its diameter is exactly 160 cm. Its upper side displays a concentric band of glyphs 25 cm. in width, surrounding a smooth circular surface 82 cm. in diameter. The band of glyphs has a smooth outer edge 14 cm. in width.

The stone is about 70 cm. high and has no sculpture on its periphery. The photograph of this stone was taken in 1895 and includes the two unpleasant fellows who were with me at the time (Plate 1, Fig. 1). Besides the photograph I made a drawing of the upper surface of the stone for the better understanding of the nine glyphs, the outlines of which are still distinguishable, the details having disappeared (Fig. 2).

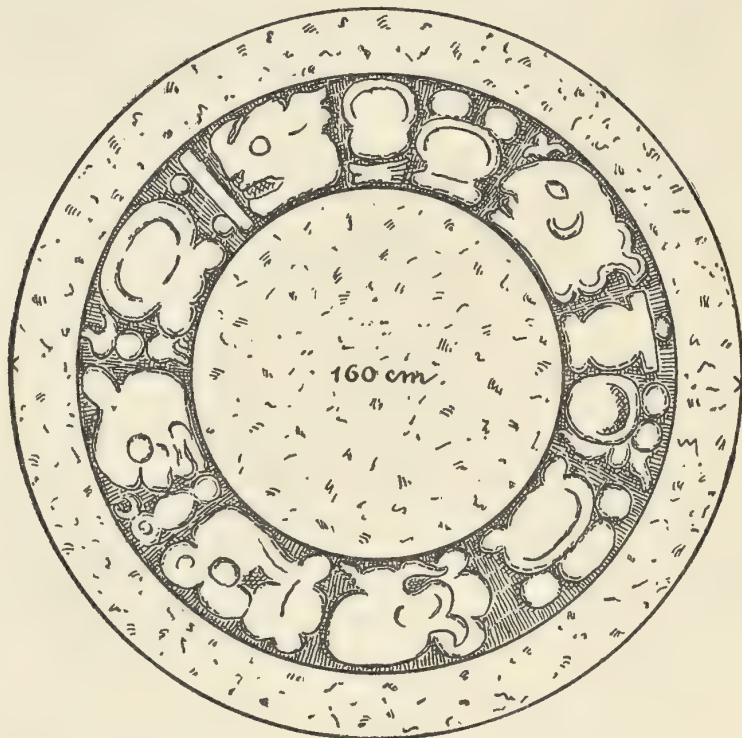


FIG. 2. THE CIRCULAR ALTAR. ALTAR DE SACRIFICIOS.

As the ruins are quite without a name, I called the place *Altar de Sacrificios*, for the sacrificial stone is the most striking object to be seen here. The stone has been pushed forward a little from its original position, probably by some treasure seeker, who also dug a deep hole in the platform, doubtless hoping to find treasure beneath it.

A second round altar, this time of limestone, lies on the left wing of the same platform, but no discernible trace of sculpture remains.

The front of this structural mass evidently faced the rising sun, and its temple esplanade was naturally also that of the structure with the two glyph-stelae. The main stairway was no doubt also on this side, but as the entire mass was constructed of earth, all traces of steps have disappeared. A careful search of the esplanade along the eastern side of this earth pyramid resulted in finding three stelae lying weather-worn and broken on the ground, each with a small round altar before it.

Stela 1. On the right wing (or at the southern end), embedded in the earth, lay a small, delicately sculptured stela, its bas-relief representing the richly clad, upright figure of a man. The upper part of the relief was entirely shattered by falling trees or milpa fires, but otherwise it was not much worn away. In particular the richly ornamented garment of network (reticulated pattern) in which the figure was dressed is still perfectly distinct.

Stela 2. The relief on this second, or middle stela, showed more projection than that of the first, but it is very weather-worn. The stone is broken into several pieces.

Stela 3. This stela was the largest of all and had stood on the left of the group, but it is now lying on the ground like the others, with its sculp-

tured side turned upward and very badly worn away. The broadest portion of this stone measures 108 cm.; its present length (height) is 340 cm. To this should be added the piece sunken in the ground close to which the stela was broken off. After clearing away the foliage and roots, I found that the relief represented a throne supported by two kneeling personages (?). On the throne was seated, in European fashion, a deity represented in profile, stretching out the right hand. Above the head-dress of the deity a horizontal row of four glyphs forms the finish of the stela. Unfortunately only the outlines of this interesting relief are discernible, and notwithstanding its considerable thickness, this stone like the others is broken into several pieces.

While the temple with the sacrificial altar forms the western boundary of the esplanade, the northern boundary is formed by the structure with the two glyph-stelae facing south. This also is constructed of earth alone, in what seem to be three terraced sections, with stairways probably on the sides. Close to the lowest section, to the right and left of the observer, stand the two stelae with glyphic inscriptions.

Stela 4 (Plate 2). This is the stela to the left of the observer. It is still in upright position and is made of hard limestone, which has withstood the wear of time fairly well. The upper part of the stone was broken off by falling trees, or possibly in consequence of fires. Its breadth is 121 cm.; the present height from the lowest row of glyphs to the edge of the fracture is 200 cm., to which should be added about 45 cm. belonging to the part broken off, and about 75 cm. more for the part embedded in the ground. The bottom glyphs were buried in the earth and had to be cleared. Then the stone was brushed off and washed, and a clearing made in the forest, so that about one o'clock in the afternoon the sunlight fell full and strong on the stela, allowing a very satisfactory photograph to be taken.

There are four vertical rows of glyphs and ten glyphs in each row. It is my opinion that the arrangement of 4×10 glyphs is unusual, therefore I think it probable that the arrangement here was $4 \times 12 = 48$ glyphs, — a goodly number! Accordingly, about $2\frac{1}{2}$ glyphs of each row are lost.

Stela 5. This stela is on the observer's right. It is likewise still standing, but with a decided incline forward, because a deep hole had been dug behind it — probably by the meddlesome seeker after treasure who displaced the great round altar. A careful examination of the sculptured surface showed that nearly all the glyphs were so badly weather-worn that a photograph would serve no useful purpose, otherwise I would have spared no pains to replace the stone in its former favorable position. The top of the sculptured surface is rounded off and occupied by a very large initial glyph of the usual form. This, and the three vertical rows of glyphs below it, are barely traceable. The breadth of the stone is 110 cm.; the height was not measured, because the lower part was too deeply embedded in the earth.

Stela 6. Searching along the centre line of the structure for a possible third stone, I found a large one on a broad step, at half the height of the earthwork, lying broken in two on the ground. I examined it carefully on both sides, but no sculpture could be detected. On the oblong upper platform there is only a rectangular layer of stones.

No round altars were found in front of these stelae. All the *cuyos* of the chain lying along the river bank were carefully searched in 1904 in the hope of finding another sculptured stone. I found a very much worn, circular altar on one of the *cuyos*, but nothing else of interest.

Altar de Sacrificios was doubtless the only place of any importance between San Lorenzo and Seibal, though it may be taken for granted that there were settlements varying in size wherever the river banks were high. The overgrown, swampy lowlands, which are inundated every year during the rainy season, were probably no more suitable for human habitation during the earlier periods of history than they are now.

From the mouth of the Rio Chixoy as far as Saiyāxché, and a little further up, the Usumatsintla has a very slight fall, so that, even when the inflow from the Chixoy is unusually great, the water accumulates and has a back-flow (*una reversa*) for a distance of several kilometers. From the Boca del Rio Chixoy to a point beyond Saiyāxché the water is so calm that it is no longer necessary to hug the shore in going up stream, but the paddles can be freely used in the middle of the river, and short cuts can be made through its numerous windings.

During my second visit to Altar de Sacrificios (1904) I narrowly escaped being drawn into a bloody affair which occurred very near us. As I have occasionally reflected upon the degradation of the lower class of people whose habitations are still found on the banks of these rivers, I will give an account of the affray, in order to convey some idea of the lamentable disturbances which arise, even where the investment of capital and a superfluity of the necessities of life obviate the miseries of poverty.

The Mexican and Guatemalan governments give concessions to capitalists for cutting precious woods and for collecting *chicle* and caoutchouc, and the managers of these enterprises set up their *monterías* on the banks of the most navigable rivers. The workmen (*monteros, chicleros, huleros*), most of whom are brought here from a distance, all receive high wages, free board, and many perquisites. Although every want is provided for and they have been paid many hundred pesos in advance, and have abundant food, such is the depravity of these people that they constantly invent pretexts for deserting their work in order to resume their vicious life in the villages. This tendency to violate contracts perpetually occasions bloody conflicts between the managers and the men. An *encargado* either shoots a recalcitrant *mozo*, or the *mozos* kill the *encargados*; and the men secretly procure brandy and attack each other with their machetes in drunken brawls!

A few days before the affray alluded to, several mozos, very much in debt and tired of work, escaped from the settlement of Lagarto on the Lacantun River, belonging to Mr. Charles H——, an American. After paddling down the Lacantun they speedily went on shore on the Guatemalan side of the Usumatsintla, where they considered themselves safe. Here they abandoned the stolen cayuco, intending to work their way on foot through the forests along the banks of the river. Not far from the mouth of the Chixoy they saw a cayuco belonging to the montería of Manuel Otero on its way to the Paso Real. Weary of travelling on foot they begged to be taken into the cayuco, and their request was imprudently granted by the good-natured *vogas*.

In the meantime the encargado of Mr. H.'s montería, young Romero, had started with some reliable mozos in pursuit of the fugitives, in order to induce them to return, or at any rate to settle their accounts. Romero and his men crossed the strip of land between the Lacantun and the Chixoy on foot and reached the montería in charge of his father, Guadalupe Romero, situated on the lower Chixoy. Here without delay they took a cayuco, intending to head off the fugitives by water. Scarcely had they entered the Usumatsintla when a bloody encounter took place between the pursuers and pursued, for each party opened fire on the other. One man was killed on each side, to the terror of the milder-mannered *vogas* of Otero's cayuco, who flung themselves flat on the bottom of their boat and remained there until the battle was over. The men from the Lacantun montería turned back in all haste, carrying the body of their young encargado with them, while the *vogas* of Otero's cayuco carried their dead mozo to Plancha de Piedra, where they also put ashore his companions.

In this region of great natural beauty, where the boundaries of two Spanish-Indian republics meet, this general rule prevails:—whoever commits murder on the Mexican side immediately crosses over to Guatemala, and whoever on Guatemalan soil sends a troublesome denizen of this earth to a better world, speedily crosses the border into hospitable Mexico. Of course there is always a *simulacro de justicia* enacted on each occasion. *Las exhortaciones judiciales* fly back and forth between the two countries, but this does not prevent the miscreants from taking a journey "around the world" in the meantime to seek the particular spot where they are not likely to be molested. That even an explorer of ruins is to a certain extent exposed to danger amid these idyllic surroundings is a matter of course, especially as he is supposed always to carry a sum of money about with him. It will be seen that my account of conditions in this country is not exaggerated, when I state that on my return, after completing my labors at Tikal and Naranjón, I heard that, notwithstanding the escape of the most dissatisfied of the mozos, the remaining ones had murdered Mr. Charles H. at his montería.

XVII.

GUATEMALA, DEPARTMENT OF PETEN.

SEIBAL.¹*On the left side of the Usumatsintla.*

BEGINNING OF JULY, 1895.

ON my return from Tikal to Peten-Itza-Flores in June, 1895, Señor Pacheco, the *administrador de rentas* of Flores, who was exceedingly kind to me, advised me to visit the ruins of Seibal, where some time before very fine sculptures had been uncovered, while establishing a wood-cutters' camp. Accordingly the Prefect of Flores, Isaias Armas, gave me a letter of introduction to the alcalde of Sácluk-Libertad, and Señor Pacheco himself instructed the local *sargento de resguardo*, Eusebio Cano, to accompany me, since he was thoroughly acquainted with the site of the ruins.

I therefore left the island city of Flores on June 26, 1895, and having had my scanty luggage packed on mules at the Playa de San Benito, we started on our way to Sácluk, a distance of fully 8 leagues. The road, which was fairly good, led at first through well-wooded, rolling country, and later through open meadow-land (savannas).

Señor Antonio del Valle placed a little cottage at my disposal, and I soon entered into pleasant relations with his wife, Doña Amada, an intelligent and energetic lady, and also with his young son and grown daughter.

Preparations for the expedition to Seibal having been completed, I left Sácluk on July 3, 1895, accompanied by Eusebio Cano and three men whom the alcalde had placed at my disposal, and whose wages had been fixed at 6 reales a day. Thus we started on our way to the Paso Real, situated about 9 leagues distant, on the right bank of the Usumatsintla.

During the first three hours our way led through lovely savannas, where the cattle, belonging to the people of Sácluk, were pasturing, and were not infested by mosquitoes. Later, however, when we passed through the tall tropical forests we were horribly tormented by gnats (*zancudos*), while, without exaggeration, millions of small butterflies hovered around us. It is, by the way, only at the beginning of the rainy season and along certain areas that this superabundant insect life is developed.

In the Paso Real the government maintains a warden's cabin with a *guarda*; and several canoes, or *cayucos*, as they are called, are moored near the shore for any one wishing to cross the river, since the road leading from

¹ *Seibal* means "Place of the Seiba trees."

the Playa de San Benito continues on the other side to Coban and Guatemala. At this point the telegraph wire coming from Flores also crosses the river. Besides the government cabin there is in this deserted spot only a lean-to, *un galeron*, for the shelter of travellers, and no other human habitation.

On the morning of July 4, accompanied by the *guarda*, we embarked in the large government canoe, in the prow of which, by the way, was a large hole! At Saiyāxché, about 2 leagues up stream but on the left bank, near the mouth of the Arroyo Petexbatun, we left the government canoe, and I succeeded in hiring a smaller cayuco with the name *El Curtidor* painted on it, for 2 reales a day, the whole time, as nearly as we could figure it, being paid for in advance. We not only needed the cayuco for the journey up stream to Seibal, but also for the return trip down stream to Anaité.

Saiyāxché consists of only about a dozen cabins inhabited chiefly by negroes who have straggled hither from Belize. Indeed, the African race, physically more vigorous, seems destined to take the place of the Spanish-Indian population, which is dying out, enervated and utterly degraded.

Having rested a short time and partaken of a simple meal, we proceeded on our way to Seibal situated 4 leagues further above, also on the left bank of the river, but on the right going up stream. Seibal was then a recently abandoned montería, its best huts being still inhabited by maize-planters (*contratistas de maiz*) who were cultivating maize for the Hamet lumber firm. On arriving we made our cayuco fast, and spent the night in one of the abandoned cabins. We also succeeded in finding a negro to serve as a guide to the site of the ruins, situated about an hour's march to the southward. We were therefore enabled to set out for the ruins without loss of time on the morning of July 5. Passing through the extensive maize fields, which are in their prime in this month, we entered the forest of foliage-trees intermingled with corrozo palms, beneath which we proceeded on our way. The corrozo palm has extremely long leaves, those of the younger growth attaining the extraordinary length of from 5 to 10 meters.

After passing several mounds of ruins and ascending the slope of a hill, we reached a large natural plateau, upon which are situated the principal edifices, in front of which are stelae of extraordinary beauty. This elevated portion of the city may be regarded as the architectural centre of Seibal.

As the question of water, when camping near a ruined city, is always one of vital importance which must be solved before anything else can be done, we selected a suitable spot near a little spring for our champa (*tšampa*), a shelter hut of palings with a palm-leaf roof, which we constructed with all speed, to protect us from the sudden torrents of rain which are inevitable in July. We then began the exploration which was to embrace the entire mass of ruins on the plateau.

We proceeded at once to divest each sculptured stone of moss and earth as soon as we found it, and to clear away as much of the surrounding vegetation as seemed necessary to admit sunlight. Every night I placed in the plateholders of my photographic apparatus some celluloid plates prepared with bromide of silver, and on the following day I seized the favorable moment for photographing each individual stone. It was soon evident that Señor Cano accurately remembered the position of all the sculptured stones. I myself was very much confused at first, because it is impossible in these dense primeval forests to get a view in any direction; but while making the topographical chart I gradually gained a clearer conception of the relative position of each individual stela and of the edifice to which it belonged. After Señor Cano had shown me everything he knew, I came to the conclusion that somewhere in the middle of the whole architectural group there ought to be another sculptured stone, perhaps the most important of all, but Señor Cano negatived this suggestion very decidedly. Nevertheless, in accordance with my suggestion, we proceeded in a westerly direction along the line of the architectural centre of the mound, in front of which stand Stelae 2 and 3 (besides others now entirely valueless), to the approximate point of intersection (from south to north) by the centre line of the square structure in front of whose four sides stand Stelae 10, 11, 12, 13.

We considered this point of intersection to be near the eastern side of an oblong, ruined structure. As soon as we had reached it, we began to remove the dense vegetation, and there, half concealed by earth and plants, lay a great, flat stone! The exposed surface was smooth, which justified the surmise that the sculptured side had fallen face downward, and was in a good state of preservation, since the limestone used for these stelae is very hard.

We at once set about excavating this stone, which was of considerable size, by digging a little ditch along one of its narrow side faces. We then cut strong poles for levers (*palancas*) and began slowly and carefully to pry up the heavy stone on the opposite side in order to slide it gradually into the ditch. This operation, though performed without a windlass, was entirely successful. The sculptured side was now turned towards the east and could be successfully photographed at noon in the sunlight slanting from the south. I called this *Stela 1*. It is the only one I discovered in Seibal, all the others being already known to Señor Cano.

Working unceasingly, we succeeded in photographing all the sculptures within a few days, and in making a small topographical chart of the site, to the best of our ability (Fig. 3). Late in the afternoon of July 8, we were ready to leave the ruins of Seibal, and we reached the milpero cabins at sunset.

Being detained a few days in Saiyāxché on my return from Cankuen in 1905, I seized the opportunity to make a second hasty visit to the ruins of Seibal. The huts of the montería, which were still in good preservation in

1895, had entirely disappeared, only one miserable cabin remaining, inhabited by the last of the maize-planters and his family. This man was of great assistance to me in rediscovering the site of the ruins. Accompanied by the mozo from Tenosique, I occupied three days, August 11, 12, 13, in examining the ruins, returning every evening to the little hut at Seibal. I was able to correct some things on the chart, but could add no new discoveries to the one made in 1895, so thorough had been my research at that time.

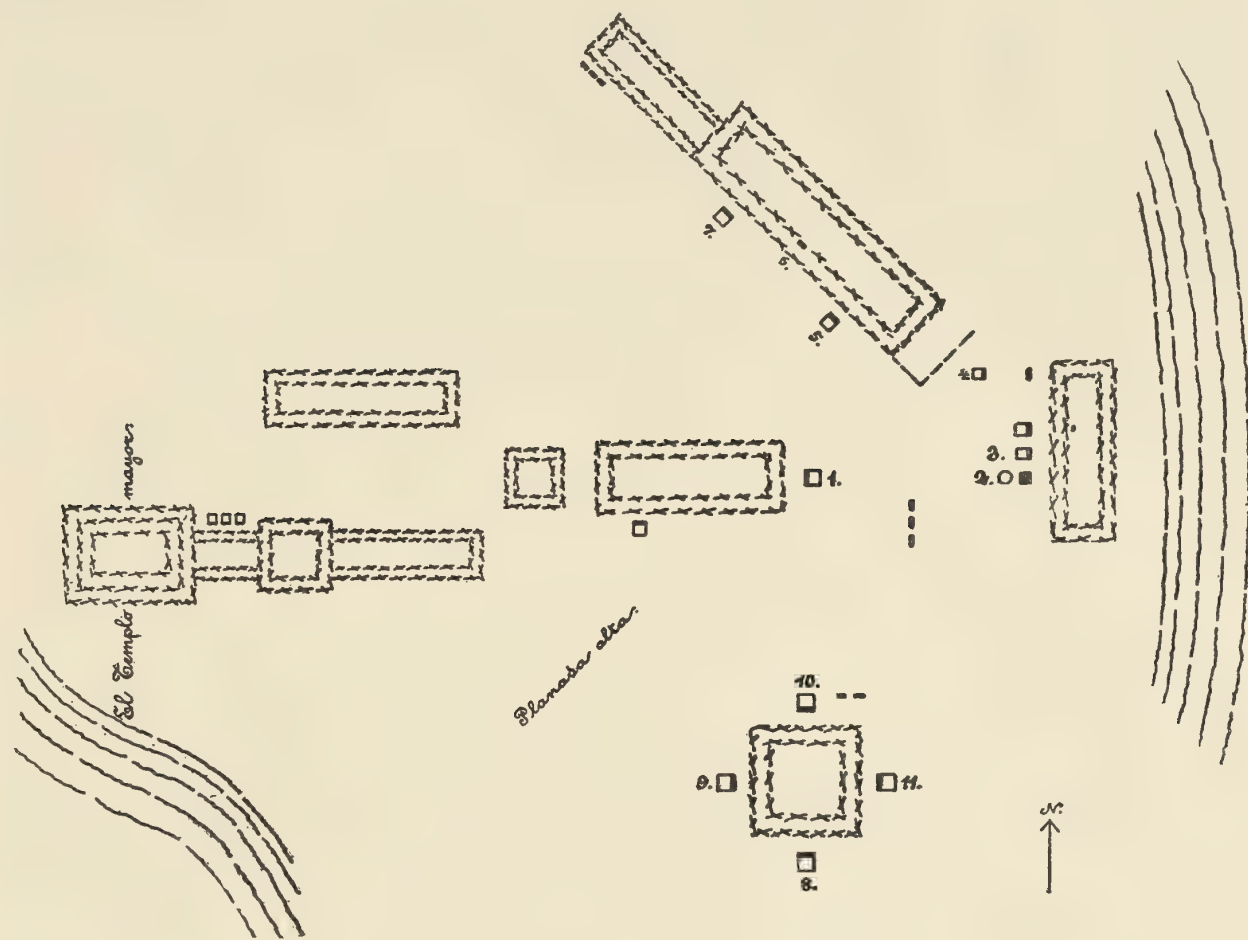


FIG. 3. SEIBAL. PLAN OF RUINS.

Notwithstanding its many unavoidable imperfections, this chart is fairly useful. Taking it as a guide, we can proceed in the following manner to describe the ruins and their sculptured stelae. Near the east end of a long mound, which doubtless was once an edifice containing a double row of chambers, stood Stela 1, discovered by me, with its sculptured side turned towards the east; while on the southern side of the edifice, near the southwest corner, stood another stela, the south side of which is so weather-worn that its sculpture is no longer distinguishable.

Stela 1 (Plate 3, Fig. 1). The present height (length) of the stone is 310 cm., to which should be added a piece broken off at the bottom. Breadth toward the bottom, 103 cm., toward the top, 120 cm. Thickness, about 28 cm. The height of the sculpture from the base line to the extreme top is 230 cm.

The figure of the warrior is represented partly in profile and partly front face, both thighs being in profile and the right foot placed before the left, an attitude very unusual with sculptors of that period, who generally placed the feet far apart, one turned to the right, the other to the left. The elaborate buskins have a fantastic bird-head in front, and a broad cross-gartering reaches half way up the leg. The short tiger-skin breeches are held in place at the waist by a girdle, the left side of which (the observer's left, but probably intended for the middle) is ornamented with a snake-head with gaping jaws, the saw-like teeth in the upper jaw being distinctly visible. From beneath this gaping jaw ornament two bands proceed downward, dividing in scroll-like curves across each knee, and at the point of division the front tassel of the girdle emerges hanging between the legs as far as the feet. Where the tassel joins the curves there is a small encircled St. Andrew's cross. From the back of the belt, as a finish to the tiger-skin breeches, falls the tiger's tail, reaching to the ground and ending in a flower. An oval face with two pendants is applied to the middle of the girdle, and on the right side (that is, the observer's right) there is a face in profile also with two pendants. The warrior seems to be clad in a tunic of some thin material with a flat collar. The unusually large horizontal breast-plate has an oval containing a reticulated pattern in the middle, and is finished at each end with an elaboration of scroll-work surrounding a small oval containing another St. Andrew's cross. The cuffs are ornamented with a bird-head. The ear-pegs are round, the nose-peg has two large feathers. The warrior's face is turned to the right in profile, and displays an imperial on the chin. The helmet is adorned with four serpents intertwined in a double knot, from which the heads protrude diagonally, the two upper heads with wide-open jaws throwing out tongues like bifarious scrolls. Above the knot of serpents is a large hand pointing upward, having a small oval in the palm, in which the St. Andrew's cross or Kin sign is repeated. This sign, half obscured, appears again behind the fingers. On top of the helmet is still another writhing serpent darting its head forward, and bunches of long feathers fall down at the back.

The warrior hero, who doubtless also held the rank of priest, holds in his outstretched right hand a large sawfish lance, and in his left, which hangs down, the almost never failing pouch, which, in this case, merges into elaborate arabesques and loops. Below the loop, from which the pouch hangs, a face in profile is discernible, merely indicated by incised lines, and from this depends an inverted "Ahaukabtun" face, also merely incised, from the front coussinet of which proceeds a divided scroll terminating in a small tassel or flower reaching to the ground. Along one side of the pouch writhes a sixth serpent, its wide-open jaws showing the strong, sharp, poison-fangs. Above the serpent is a sixth oval containing the Kin sign. The background displays two glyphs below the sixth serpent beside the pouch,

and two below the right hand of the warrior, and four along the saw-blade of the lance.

The back as well as the narrow side-faces of the stela are plain.

In front of the stela a large stone slab was let into the ground. This, however, should not be regarded as the actual sacrificial altar, for there is little doubt that the sacrifices in connection with this piece of sculpture were performed with the victim standing. This theory seems to be confirmed by the deep grooves cut into the back of the stela at the top, and also into the left edge of the front, since through these grooves may have run the cords with which the arms of the victim were bound.

Proceeding along the side of the oblong mound, to the east end of which belongs Stela 1, we reached a small square mound, and continuing from this point in a westerly direction we came upon two parallel mounds, one of insignificant size to the north, and a very long one to the south, the bearings being taken from the space between the parallel mounds. Beginning at a moderate height the long mound displays an elevation (*un cuyito*) somewhere near the middle (very likely a small outer temple), and ends toward the west in a high pyramidal mound (*un cayo grande*), which doubtless was the main temple with a pyramidal base. The principal stairway and façade of the temple structure, it may be assumed, were turned toward the east, while the façades of the palace joining the base of the pyramid faced north and south. The palace was oblong in shape, probably containing two rows of chambers. On the north side of the long mound — between the small outer temple and the large main temple — there are three stelae standing side by side, but so completely weather-worn that I was unable to discern any sculpture upon them. Toward the west and south of the main temple the land slopes down to a deep ravine.

Opposite Stela 1, going in an easterly direction, we reached an oblong mound, at the rear of which, toward the east, a declivity extends far down to portions of the town and the surrounding country lying below, while in front of what was once the west façade stand three stelae side by side: — Nos. 2 and 3 with sculptures, the third one very weather-worn without discernible sculpture. A fourth stela stands near the northwest corner, likewise without sculpture, and a fifth — which I called No. 4 — considerably in advance of the others. Stela 4 had once been adorned by a fine low relief representing a richly clad personage of rank. It is now lying on the ground broken in so many pieces that I could make nothing of it.

Besides all these, between Stelae 1 and 2, there are three stones in a row, one still standing upright while the other two lie shattered on the ground. None of these displays a trace of sculpture.

Stela 2 (Plate 4). This stela stands opposite No. 1, as it were, its sculptured side turned toward the west. The entire height of this stone, including the piece broken off at the top, is 450 cm., of which 150 cm.

belong to the plain portion sunk into the ground for the most part, and 300 cm. to the figure measured from its base line to the extreme top. The average breadth and thickness of the stone is 60 cm.

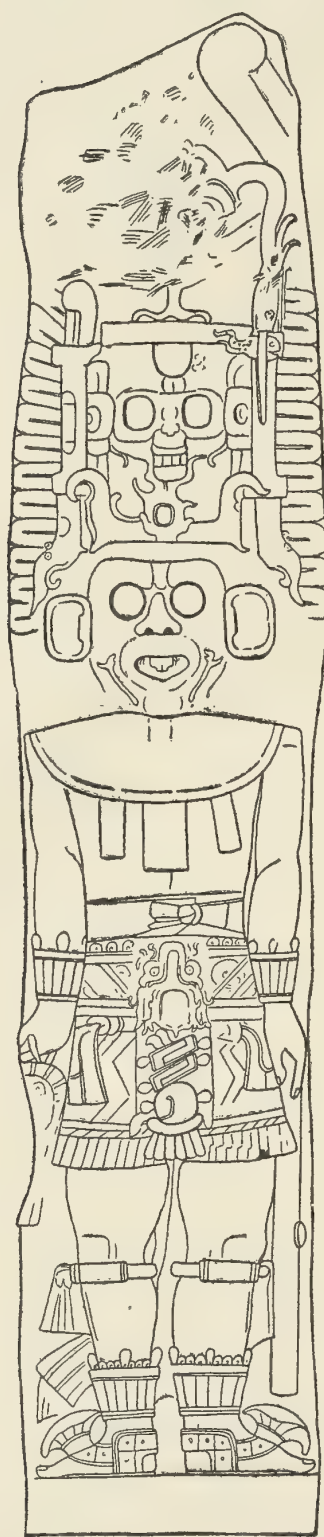


FIG. 4. STELA 2. SEIBAL.
From cast in Peabody
Museum.

The personage represented on the west side of the stela (Fig. 4) presents a full front view, including the face. The foot-gear shows protections at the foot-joints, and there are garters below the knees. The lower garment is held around the waist by a broad girdle. This has an ornamented flap in front, at the upper part of which there seems to be a grotesque face with gaping mouth; below this is an ornamentation of several parallel diagonal bars, terminating with what appears to be a knot and tassel. Three bands hang from the broad breast-cape. The arms hang straight down by the sides with cuffs at the wrists; the right hand seems to hold a feather fan, and the left a staff-like object. The singularly conventionalized face, which seems to be masked by the flayed face of a victim, has large, round, protruding eyes; the mouth is half open, showing the two-stepped upper teeth; the ears have large circular ornaments. The head is crowned by a second one, showing the same horrible type. Above the forehead of the second face a horizontal band forms the base of the crowning ornamentation, consisting of a heron-like bird holding a frog in its beak. A portion of the bird is destroyed by the scaling of the stone. The other three sides of the stone are plain.

In front of this stela, and close to it, I found a small, round altar, very much injured and entirely without sculpture.

This remarkable figure on Stela 2 is quite unlike any other, and is called "el Rey" by the wood-cutters. We can, however, consider this horrid face as the prototype of all these grotesque "Tlaloc faces" with goggle-eyes and open mouth (showing always the two-stepped upper teeth) to be found on numerous bas-reliefs, principally as an ornament on the flap hanging from the girdle of high priests. Citing only one of the many instances, the apron of the Ahaucan represented on Stela 6 of Itsimté shows the same characteristic face. I was told with regard to Stela 2, that when the Hamet Company established a lumber camp in this wilderness about 1890, the encargado of this montería


desired to have the stone removed to the river bank and set up there as a landmark. In order to accomplish this he had chains placed about the neck of the figure and to these he attached eight oxen; naturally the head broke off as the result of this operation. Whether this story is true or not, it remains a deplorable fact that these monuments of a past civilization are left to the mercy of the lumbermen and gatherers of chewing-gum, who do not give the slightest heed to the laws which Mexico and Guatemala have passed for the protection of the ruins.

When I photographed the stone, which leaned far over to the right, I placed the head-piece, broken off at the neck, in the foreground, and now it only remains to imagine it restored to its proper place. [Fig. 4 is from a restored cast from moulds made by Gorgonio López, and is introduced in order to show the complete sculpture.]



Stela 3 (Plate 3, Fig. 2). Close beside Stela 2 is Stela 3. The sculpture on the west side represents five personages, for which reason I shall call it *The Stela of the Five Personages*. The present height (length) of the stela is 282 cm., exclusive of the piece broken off at the bottom. Its height from the base line of the lowest group of figures to the extreme top is 194 cm. At the middle its breadth measures 62 cm. Thickness only 10-12 cm.

The lowest section contains two personages sitting cross-legged on the ground, in Turkish fashion, performing a religious ceremony before an altar placed between them. The personage on the observer's left rests his right hand on his hip and holds his left over the altar. The personage on the right holds his left hand against his breast, and a magician's rattle (*una sonaja*) in his upraised right hand. Both persons are nude but for cuffs, anklets, loin-cloth, necklaces, circular ear-pegs, and a simple head-covering.

Separated from the lower section by a horizontal band, the middle higher section displays the figure of a man in front view, with his head turned to the right. This figure also wears cuffs or protections at the wrists and at the foot-joints, also garters below the knees, a low garment of thin material, a narrow girdle with a broad flap in front ornamented with a vertical crisscross pattern, a simple bead necklace, small nose-peg, circular ear-pegs, and a skullcap on his head. The left hand, holding a feather fan, rests on his hip, and the outstretched right hand is held palm upward so that the glyph occurring at this point seems to rest upon the hand.

This figure stands in a shallow niche, the arch of which is very much flattened and has six blunt points on top and three on each side. Eight of these points finish in knobs containing a small incised circle, the four upper ones being adorned with upright bunches of feathers. It is possible that the little circles signify the number 8, because the sign for eight, , is placed obliquely beside the feather fan. Below the flattened arch, placed between two scrolls, is to be seen the sign *cab-uac*, honey-drops (abbreviated to *cauac*): the 16th day in the Maya month.

Along the inner left edge of the niche lie four large, well preserved glyphs, the topmost one lying upon the outstretched hand, as already mentioned.

The middle section is separated from the one above it by another horizontal band. This upper section again contains two personages with "Tlaloc faces," seated on the ground in Turkish fashion, evidently engaged in animated conversation. They are adorned like the two in the lowest section. Two square glyphs of equal size, each with a two-edged saw placed diagonally, fill in the rounded top of this section. By the side of one of the square glyphs, is the numeral 7, , beside the other, the numeral 5, .

The drawing of the figures is remarkably correct and true to nature, which is most unusual with the sculptors of that remote period. The back and narrow sides of the stela are plain.

At an obtuse angle with the long mound with the five stelae in front of it, of which three (Nos. 2, 3, 4) are sculptured, there stands an edifice long since fallen to decay. To judge by the height of the ruins it must have had a massive foundation, upon which rose the palace, doubtless consisting of a double row of chambers. The façade, like the central flight of steps, faced the southwest, and joined to its right flank was a low right wing without a substructure.

Standing in front of this ruined edifice, one sees to the right of the observer a very broad stela half of which is unfortunately broken off. I called this No. 5, and one still standing upright on the left of the observer I called No. 7. No. 6 is a broken stela with glyph-inscription, standing on the upper platform of the staircase, in the architectural middle line of the edifice.

Besides these I found at the end of the low right wing, at the extreme left of the spectator, three or four small glyph-stelae all broken in pieces.

Stela 5 (Plate 5, Fig. 2). Though the stone has scaled off at the edges, its present breadth is 135 cm. Its former height can no longer be even surmised. In consequence of falling trees, forest fires, and possibly also of mischievous acts committed by wood-cutters, this stone is very badly impaired. On the southwest side, however, the figure of a personage of rank is discernible in front view with the face turned to the right. At his feet, crouching on the ground with hands folded on his breast, is a second personage represented in profile. The extraordinarily pure and harmonious lines of the side face furnish an excellent example of race type. Since the principal figure on this stone is much injured, but in dress and bearing strongly resembles the figure on Stela 7, which is very well preserved, I refer the reader to the description of Stela 7. There are also remnants of hieroglyphs on the background, but they are nearly obliterated.

Stela 6 (Plate 6, Fig. 1). Of this glyph-stela, which once stood on the edge of the platform at the head of the stairway, only the lower portion was

found in 1895. It is 195 cm. in height (length) and 83 cm. in breadth. It displays the five lowest glyphs of two perpendicular rows, which except for slight injuries are fairly well preserved.

The piece broken off at the top could not be found, and the search for it was very much hampered by an enormous cedar (*Cedrela odorata*, L.) which had been felled just here by wood-cutters. The best lumber cut from it had been hauled to the river bank, while the colossal cross-section nearest the root was left lying on the spot because it was too badly perforated by beetle larvae to be of any value. This gigantic section was still practically intact in 1905, and the renewed search for the missing piece during my second visit was again unavailing.

Stela 7 (Plate 5, Fig. 1). The breadth of the stone at the bottom is 1 m. From the base line, upon which the large glyph rests, to the very top, the sculpture measures 190 cm., of which 37 cm. belong to the great glyph, and 153 cm. to the actual figure. In addition to this measurement it may be assumed that the stone is sunk 1 m. into the ground. The head on the great glyph base is turned to the right (from the observer), while as a rule the heads in glyphs are turned to the left. The reason for this unusual position may have been the desire to place the glyph in the same position as the face of the personage of rank associated with it.

Standing upon this glyph an exalted personage is represented in front view with his face turned to the left. He wears cuffs and anklets and garters below the knees binding in an unknown object at the left knee. The skirt, ornamented with feathers, divides in front, displaying the loin-cloth, which seems to be of thin material drawn through between the thighs, and finished in a knot. It is especially noticeable that the figure wears across the breast a kind of girdle (?) ornamented with a series of parallelograms whose short sides are horizontal. The personage of rank on *Stela 5* wears the same peculiar girdle, which I have not seen elsewhere. The other ornaments are a rather insignificant necklace and round ear-pegs.

The elaboration of the helmet displays two paws with claws, and a border of small round stars. Above this rises a broad bunch of short feathers with another bunch of long ones, while a third bunch of feathers hangs down from the hinder part of the helmet.

The right hand, half closed, rests on the right wing of the garment, the left hand, also half closed, is thrown forward.

Along the edge of the stela, to the left of the observer, there are six glyphs in a perpendicular row. Along the right edge there are nine, all well preserved. There are cracks, the result of fire (*reventazones*), near the bottom of this interesting stela, in consequence of which it must inevitably fall to pieces before long.

The fires in these tropical forests do not affect the high trees, but consume only the undergrowth. The accidental forest brands, and even more

the great milpa fires built by the maize-planters when burning away the felled trees to get a clear soil for their milpa, are the principal causes of the cracking and calcining of the sculptured stones throughout all the ancient cities.

Near the northwest end of the wing adjoining the main structure are the fragments of three or four broken glyph-stelae in a deplorable condition. I put together the best pieces and photographed them, but the glyphs did not come out very well. It seems that on several of these stones the glyphs are arranged in horizontal rows and not in vertical ones; but the idea that the stones could have formed part of a hieroglyphic stairway must be excluded. No flight of steps could have existed on that corner.

The breadth of these stelae was about 40, 45, and 50 cm. It seems safe to number them as the last of the series: 12, 13, 14, and perhaps 15 (Plate 7, Figs. 2-7).

Proceeding southward from Stela 1 we reached a square, ruined edifice of considerable height, which, in all probability, had façades and flights of steps facing the four points of the compass. Climbing up over the massive substructure, about 3 m. in height, we found among the ruins of the upper edifice remnants of masonry with good facings of hewn blocks, beginnings of vaulted ceilings, sculptured stones belonging to friezes covered with stucco and red paint, pieces of stucco heads painted red, etc. I found no lintel slabs (*linteles*) among the débris, for the doorways probably had been spanned by wooden beams long since decayed.

In front of each of the four sides of the substructure stands a large, interesting stela, forming, as it were, the crowning glory of Seibal, although all the others are also of great interest. I think it very doubtful whether the figures on the four stelae refer to the points of the compass, but I shall mention the stones in the order in which they stand. I will preface the description of these four stelae by remarking that all the stelae in Seibal have plain backs and plain, narrow sides.

Stela 8 (Plate 7. Also Plate 10, Fig. 1, from cast in Peabody Museum). This is at the south side of the quadrangular edifice, with the sculptured face turned toward the south.

The height of the stone is 326 cm., 246 of which belong to the sculpture, measured from the base line to the extreme top. Breadth at the bottom, 90 cm.; at the top, 120 cm. Thickness about 45 cm. and a little more toward the bottom.

Represented in front view, with his face turned to the right, we have here before us the "Tiger-paw-man" of Seibal, the real Chácmōl (*tšác-mōl*) or *garra de tigre*. Compare with this sculpture the similar figure on Stela 10 of Piedras Negras, which unfortunately is only partially preserved. Of course the name *garra de tigre*, or Chácmōl, in nowise pertains to the half recumbent, mortuary figures of Chichen Itza (*Tšitsēn-itsa*).

The hands and feet of the figure are covered with tiger-paws fastened by bandages to the wrists and ankles. The lower garment, reaching from the hips to the knees, consists of strips and shows a large flap in front, displaying that characteristic mask with goggle-eyes and open mouth (the two-stepped upper teeth distinctly visible) and finishing downward with scrolls, crossed bars, and an inverted tuft of feathers. At the right hip a medallion head in profile is attached to the girdle, which is invisible. The corresponding head on the left hip is doubtless covered by the tiger-paw resting upon it. A breast-plate of peculiar form is attached to the collar. A tassel depends from the centre of the one visible ear-disc. The nose-peg consists of a bead with two feathers. The lines encircling the eye and mouth are noticeable.

A *ketsal* is attached to the front of the band encircling the head, and at an acute angle with the back of the head-dress rises a small ceremonial bar ending in front in elaborated open jaws holding a grotesque profile. The lower rear end of the ceremonial bar ends in a bunch of feathers. The top of the head-dress also displays a vertical ornament with crisscross pattern, scrolls, and more feathers.

This remarkable personage holds in his uplifted right hand a fierce mask of the kind probably worn by priests on certain occasions. On the background at the top, on the observer's left, there are three glyphs, and along the left edge of the stela, reaching from the extended right arm to the base line, there is a perpendicular row of five compound glyphs.

Stela 9 (Plate 1, Fig. 2. Also Plate 10, Fig. 2, from cast in Peabody Museum). At the west side of the quadrangular edifice is the shattered *Stela 9* with its sculptured face turned to the west.

The height of the stone is 240 cm., to which, in all probability, should be added nearly one meter for the part sunk in the ground. Detailed measurements could not be taken, but the breadth of the stone is somewhat less at the bottom than at the top. Thickness, 36 cm.

A person of sacerdotal rank is represented here in front view, his face turned to the right. With both hands he holds obliquely across his body the ceremonial bar, which terminates at either end in scroll-work and grotesque masks, — the mask at the upper end being unfortunately broken into fragments. He wears striped cuffs and anklets. The girdle has a large tiger-mask in front with an ornamental pendant below its gaping mouth. The large breast-cape of strips is carefully carried out in radiating lines and a small breast-plate is attached to the lower part. There seems to be a grotesque animal mask on the helmet, above which rises a bunch of feathers drooping forward, and feathers droop down from the crest at the back of the head-dress.

Above, on the right of the observer, there are seven glyphs, and below on the left, four compound glyphs in a perpendicular row. This stela was

shattered by the fall of a forest giant. To excavate the fragments, set them up in favorable positions, and take separate negatives (to be joined subsequently into one harmonious whole) would have occasioned too great loss of time, especially as my men were already very impatient. But I think the manner in which I have photographed the stela gives an adequate idea of its actual condition.

I posed Eusebio Cano in the midst of the fragments. He certainly was most useful to me in exploring the ruins of Seibal, and it is therefore all the more to be regretted that in later years, in an evil hour, he committed a dreadful crime. As in this country the law rarely reaches a person of Spanish affiliations, no matter how great his crime, Cano escaped his earthly punishment. He was merely transferred from Sácluk to a distant town.

Stela 10 (Plate 8). This stela is standing at the north side of the quadrangular edifice, with its sculptured face turned to the north.

A large stone slab is laid at the base line of this stela. From the slab to the top of the stela the measurement is 320 cm., and a meter should be added for the part embedded in the ground. The sculpture occupies 300 cm. of the 320. Breadth at the bottom, fully 160 cm. Thickness, 30 cm.

This magnificent stela still stands upright, unimpaired in all its splendor, having escaped both falling trees and fires as by a miracle.

The sculpture represents the more than life-size figure of a high priest or Ahaucan in front view, with his face turned to the right. Of his foot-gear, the soles, the straps, and the tiger-skin leggings are perfectly distinct, also the pear-shaped ornament with tuft of feathers on the instep. His breeches (or lower garment, if you will) are of tiger-skin and reach to the knee.

Coming out beneath the girdle is an ornamental flap, decorated again with the fantastic conventionalized face, and recalling *Stela 2*. The face has an oval with parallel lines on the forehead and shows the staring eyes. The open mouth displays the two upper front teeth filed in steps. The end of the flap is ornamented with scrolls, crossed bars, and an inverted bunch of feathers. The girdle is decorated with three signs of the second manner of writing, and has a fringe of beads and cylindrical sea-shells on the lower edge. A profile mask with pendants is attached to the girdle at the hips, the one on the right hip being very distinct, while the left one, though placed somewhat lower, is partially covered up. There are cuffs of strips at the wrists. The breast-cape is especially rich in effect, consisting of five rows of cylindrical beads, upon which are placed ornaments of crisscross pattern and tassels with bead heads, which also hang from the lower edge at wide intervals. The disc of the ear-peg is quite large, but the nose-peg is small and horizontal.

The well executed profile with the realistic eye plainly shows the racial type to which the priest belongs. The very faint fluff on the upper and under lips remains nearly invisible in the photograph.

The ornamentation of the helmet is of unusual magnificence and can be thus described: On the ornamental band above the forehead there are two grotesque profiles looking forward while a bunch of feathers falls down from it at the back. Above this horizontal band are three perpendicular ones of crisscross pattern. From the middle of the fore-band of crisscross design proceeds a great bifurcated scroll, the shorter branch tending downward, the longer one tending upward. From the top of this first crisscross band a scroll is bent forward with a small grotesque face looking down; a similar face in a like attitude is attached to the upright crisscross band at the back. From the middle band rises an ornamental shaft, having in front, at its base, a grotesque profile, while from the top rises a heron's head with the neck bending forward. The heron's bill holds a "flower" with two feathers. (The object held in the heron's bill resembles a nose-ornament in frequent use, *i. e.*, a stone bead with two feathers.) Elaborate bunches of feathers droop from the back of the whole structure.

Three signs of the second manner of writing are on the ceremonial bar, which the priest holds with both hands in a slightly oblique position. The front end of the bar terminates in a great conventionalized gaping jaw, showing everywhere transition to scroll-work. On one of the upper scrolls lies the grotesque profile of a deity, looking upward. The other end finishes in a scroll bending downward, to which is attached a large grotesque profile with symbolical pendent adjuncts, the lowest scroll of which reaches to the base line of the figure.

Above, on the background, to the left of the observer, are 3 + 5 hieroglyphs in two vertical rows, and along the left edge of the stela, reaching from the base line to the lower end of the scroll-work, are two more vertical rows of 6 glyphs each, *i. e.*, 20 glyphs in all, with the details well preserved.

Generally speaking there were no circular altars erected in front of the stelae in Seibal excepting Stela 2. But in front of the sculptured side of all the most important stelae there was always a large stone slab upon which to place sacrificial gifts, but displaying no design whatever. Only on the sacrificial slab of Stela 10 a design like a trellis was deeply incised (Fig. 5). Unfortunately it was impossible to reproduce this trellis pattern in its entirety because the slab was much cracked and calcined, as the result of a large fire which had been built on it for the purpose of drying a paper mould. I will mention here, that at the observer's left of this stela, and a little in advance of it, there are two small stelae on which no sculpture was discernible, probably owing to the destructive action of the weather.

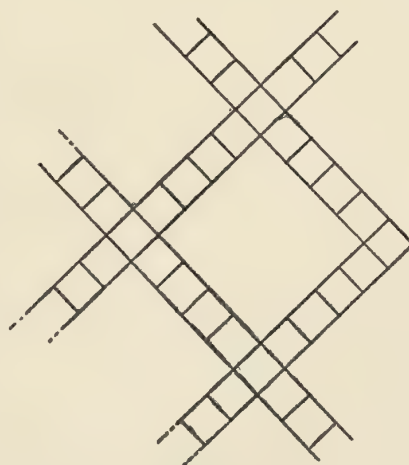


FIG. 5. DESIGN ON ALTAR
STONE. SEIBAL.

Stela 11 (Plate 9). This stela is standing at the east side of the quadrangular edifice, the sculptured side turned toward the east.

Height, from the body line of the prostrate sacrificial victim to the extreme top, 341 cm. (41 cm. belonging to the victim, and 300 cm. to the personage of rank), to which a full meter should be added for the portion sunk into the ground. Breadth toward the middle, 128 cm.; thickness, 35 cm.

In front of this stela had once been a large oblong altar-slab with rounded edges. This is now broken in pieces, which were piled up in confusion and had to be moved to one side, as shown by the photograph, in order to bring to view the lowest portion of the sculpture.

Unfortunately this entire lower portion has been very badly injured either by forest or moulding fires, but from the girdle of the high priest upward all is well preserved.

The details of the figure of the victim, lying flat on his stomach, have completely disappeared. He is separated by a horizontal ridge from the principal personage, who is represented in front view, with the face turned to the right. On the instep of the foot covering the familiar bunches of feathers are still discernible. The girdle holding the lower garment may be regarded as ornamented with three heads, of which the middle one is placed somewhat lower than the other two in order to make room for the pendants of the breast-plate. From the girdle hangs a flap ornamented with the same fantastic human face and having the same finishing at the lower end, as described on Stelae 8 and 10. This is much weather-beaten, but in the little oval on the inverted feather-bunch, the Kin sign, remains distinctly visible. The breast-cape consists of four rows of scales with a lower edge of round beads. The breast-plate is a large circular face with tripartite affixes, radiating from it to the right, to the left, and downward. Each shoulder has a similar face, of course seen only from the side, with the same triple radiation. As usual, the wrists are ornamented with cuffs.

The face in profile is executed with great skill, the modelling of the eye being quite perfect, and clearly resembles the face of the personage represented on Stela 10, which leads to the supposition that the two bas-reliefs were executed by the same sculptor. The face shows a thin moustache and a scanty beard on the under lip, and seems to be set in the jaws (the skin) of an animal's head. From the large circular ear-peg a small ornamental bar protrudes obliquely, ending in an involuted square. A small nose-peg is in the nose, but it is difficult to say what the toothed scroll appearing on the other side of the nose is meant to represent. A broad band surrounds the forehead, having four small round stars with indented centres incised upon it, and a grotesque face in front. Parallel with this band lies a narrow bar ending in a "spectacle sign" (suggesting in a measure the triple-pointed sign which Hindoo archaeologists call *trisula*), together with other scroll-work ornamentation. At an acute angle with this staff rises an

ornamental bar bearing two St. Andrew's crosses and number signs (?). On the upper edge of this bar writhes a miniature serpent bearing the shell sign in the bend of its body. The bar terminates in scroll-work tending upward, which may possibly include a grotesque mask placed upside down. The back of this remarkable symbolical helmet is finished in ornamental trellis-work, from which rise and droop immense bunches of feathers.

The right hand reaches down to the head of a figure kneeling on a kind of pedestal with a strange mask before its face. The left hand, now broken off, held a plain ceremonial staff obliquely before the body. There must also have been figuration at the left foot, for the photograph distinctly shows the head of a feline mammal. The bas-relief is finished at the top by two horizontal rows of six glyphs each, twelve in all. Fortunately they are in a fine state of preservation, as are also the three glyphs on the left edge of the stela. They are in a perpendicular row in front of the face of the priest.

With the exception of remnants of red, which still remained in the deepest indentures, the sculptures of Seibal showed no traces of color. The limestone employed for the stelae is of good quality, whitish or yellowish in color and of a hard grain.

The results of my researches at Seibal were: 10 large sculptured stelae, of which only one (No. 4) could not be photographed; one large stela with glyphs of which the upper portions could not be found; and three or four small stelae having glyphs now quite valueless. In all, 14 or 15 sculptured stones.

The architectural centre of Seibal is surrounded, within a certain radius, by many other mounds of ruins, the most important of which I searched without finding any more sculptured stones. Remains of façades were nowhere apparent.

When I found a heap of coal and ashes before Stela 5 at Tikal, I thought it quite inconceivable that roaming Indians should have built their camp-fires in front of this particular stela. Again, in Seibal I found in front of the most important stelae heaps of ashes and the remains of half-charred sticks of wood; I observed with profound regret that the stelae thus singled out were either partly calcined at the base, or were very badly cracked. I therefore questioned Cano and the people who were with me what this meant, and who had built the fires. Cano was very reticent at first, but, seeing that the injurious effects of the fire on the stones could not be denied, he finally made the following statement: About three years ago, 1892, the government of Guatemala sent a certain Señor Federico Artés as special commissioner to Peten, for the purpose of collecting specimens of natural history, antiquities, etc., and also to make paper moulds of all the available Maya bas-reliefs for the Guatemalan division of the Chicago Exposition. As Señor Artés knew nothing of making moulds he engaged the

services of Gorgonio López, who had thoroughly learned the difficult art of making moulds by means of layers of paper from Mr. Alfred Maudslay. Accompanied by Indians from San José, and some men from the more distant Coban, these two gentlemen went first to Tikal. But not feeling satisfied with the result of the expedition, owing to the great difficulties to be surmounted at that remote city of ruins, they soon returned and made inquiries regarding other more accessible ruins. In Flores they were advised to go to Seibal, whereupon they engaged him (Cano) with the understanding that he was to show them the sculptured stelae. Cano was not particularly charmed with the treatment he received during that expedition. Nobody is infallible in these densely overgrown forests, and Cano had great difficulty in finding the ruins again, and, as is usual under these circumstances, he seemed to be wandering about quite aimlessly. In consequence of this, Federico Artés lost patience and overwhelmed Cano with the bitterest reproaches and threatened to send him bound hand and foot to Flores unless he at once disclosed the whereabouts of the ruins. While Artés directed his people to pitch a camp, Cano dived once more into the thicket, and this time succeeded in finding the ruins which had seemed to be bewitched. But now a new difficulty arose,—he could not find his way back to the encampment of the Comisionado especial, whose men neither answered his despairing calls, nor fired off their rifles for his guidance, conduct quite contrary to the rule invariably observed in these wildernesses. However, he finally regained the camp, and it was in no pleasant frame of mind that the honest Cano reported his success in once more finding the ruins to the Comisionado especial.

Cano explained that it was necessary to make great fires to dry the moulds because they were very large. When I observed that it was quite impossible thus to calcine a stone, since the mould itself protected it from the fire, he stated clearly and emphatically, that the large moulds while still hot were very carefully removed from the stelae, but that no one afterward took the trouble to extinguish the fires to prevent them from overheating the stones. *Quitados los moldes y siguiendo el fuego, entonces fué cuando reventaron y tronaron las piedras!*

When I asked Cano why he and the mozos had not scattered the fire with poles, which would have taken only a few seconds, he replied that the gentlemen had come from Guatemala with orders, and were directing the work. He himself and the mozos had observed that the fires continued to burn and that the stones had cracked with a loud report, but he supposed that was a part of the business, and the way it should be done.

I asked no more questions after this statement. It is very difficult to judge in such matters. When a traveller sees a heap of coals and ashes on the ground in front of a half-calcined bas-relief, he is naturally tempted to ascribe the calcining to the fire the remains of which he sees before him,

and not to a forest or milpero fire, which may have raged in that region a hundred years ago. However that may be, my prejudice against making moulds by means of fire, without proper superintendence, dates from my visits to Tikal and Seibal.

It should be said here that when I met the distinguished archaeologist, Alfred Maudslay, in the city of Mexico in 1903, he expressly stated that he had already found the splendid lintel sculptures of the temples of the lesser Acropolis at Yāxchilan in a sadly impaired condition; hence their calcined aspect can in no way be ascribed to carelessness on the part of his employee, Gorgonio López, whom Maudslay considers as a very clever and careful moulder and highly commends.

Eusebio Cano also told me in confidence that Señor Federico Artés considered the name Seibal too insignificant, and had asked him if he did not know a better name for the forgotten city, which still harbors such splendid monuments of a bygone civilization. Without cherishing any resentment for the harsh treatment he had received, Cano, of his own free will, helped Artés by an invention of his own. He told him that an aged Lacantun called José Couóh (Tarántula), who lived on the banks of the Chácric, when he became communicative in his cups, had often told him with tears in his eyes that Seibal had been the capital city of his ancestors, and in the glorious days when they still ruled the land, before the cursed "Sácmāx" (*sác-māš*), white monkeys, came in and ruined everything, the city had borne the proud name of "Sáctánkikī." The Comisionado especial seems to have been much pleased with this communication. I subsequently heard that the casts made from Federico Artés's, or rather Gorgonio López's moulds in the Gautemalan division of the Chicago Exposition (1893) did, in fact, excite the admiration of archaeologists under the splendid name of "Sáctánkikī."

It is an actual fact that, during the second half of the nineteenth century, free Maya families, so-called Lacantuns, still dwelt in these wildernesses and often came to Sácluk to make their trifling purchases. Now they have all disappeared; no one knows whether they have died out or become absorbed by the mixed Spanish population or withdrawn into distant unexplored wilds.

The remarkable name used by Cano as a harmless practical joke admits of a philological explanation. The beautiful white falcon, *el gavilan blanco*, which was first made known to Europeans by the Belgian naturalist Augustín Ghiesbrecht, and named after him *Leucopternis Ghiesbrechtii*, is called by the Mayas *sáctánkikī*. Sáctánkikī means "the white kikī caller," *sác-tán* meaning "white-looking" and *kikī* being the onomatopoetic name for the shrill cry of the bird when it proudly sails through the air. This beautiful bird frequently occurs in Palenque, Yāxchilan, and other parts of the *tierra caliente*, but is rarely seen in the highlands. The Spanish *criollos*, who are very fond of highflown names, call this bird *Páscua florida*, flowery Easter.

As for myself, I shall abide by the modest name of Seibal. If in the future other travellers come to visit the ancestral city of José Couóh-Tarántula, though the last milpero hut has disappeared, they will have no difficulty in obtaining from the alcalde of Sáiyāxché a guide to the ruins of Seibal.

XVIII.

GUATEMALA, DEPARTMENT OF PETEN.

ITSIMTÉ-SÁCLUK.

Four leagues northwest of the modern town of Sácluk.

BEGINNING OF JULY, 1905.

WHEN my work in remote Naranjó was completed the journey back to the Paso Real took me again past Sácluk. As there is always time lost on journeys of this kind, I deemed this a good opportunity to inform myself with regard to some partially destroyed sculptured stones found at a milpa near Sácluk, concerning which I had heard vague rumors several years ago.

The meaning of the name Sác-luk is "white clay," *barro blanco*, ó *lodo blanco* (*sác* = white, *luk* = clay). The present ruling class, which has not the slightest interest in historical names, will not permit this modest place to continue under its Maya name, and has changed it to "Libertad." Many of the ancient American names of places have been forgotten because the Spaniards replaced most of them by names of Christian saints, and the remaining ones are disappearing, owing to the present mischievous custom of supplanting them by political catch-words, such as Progreso, Reforma, Libertad, etc., or even names of very dubious champions of liberty. Of course it does not improve the condition of affairs because the people continue to find it easier to alter names rather than to make roads and build bridges.

Affairs had therefore not improved at Sácluk-Libertad since my first visit in 1895, the population here — as throughout the department of Peten — having diminished rather than increased, so that at present it does not exceed 600 souls. Agriculture is very much neglected, but stock-raising is still carried on to a considerable extent, the surrounding savannas with their aguadas being excellently adapted to this pursuit. Meat is therefore plentiful, especially as deer (*venados*) are killed almost daily on these pasture-lands. The Guatemalan and Mexican Mahogany Export Co., the management of which is located at Sácluk, is still the only enterprise which gives a slight impulse to business in the otherwise extremely impoverished Department of Peten. This company receives large supplies of provisions and the most

necessary wares from Belize (now spelt Belice!) by means of large cayucos rowed upon the River Mopan to the Cayo de San Ignacio and thence by mules; while the precious woods, *las trozas*, are transported on all the available tributaries of the great Usumatsintla to the distant port of Ciudad del Carmen for final distribution.

Unfortunately within recent years this great American company had been involved in serious difficulties with the authorities of Peten, and its manager, Tranquilino Pulido, had retired to Mexico. However, the newly appointed manager, Mr. Ralph Izard, has succeeded by diplomatic management in re-establishing amicable relations, and the affairs of the company are again running smoothly.

In a conference with the Comandante, Bartolo Marroquin, and the Presidente municipal, Juan Mendoza, it transpired that the stones in question were probably situated somewhere on a tract of land called Itsimté, about four leagues (13 km.) north of Sácluk, on which tract certain members of a family by the name of Trujillo had for many years cultivated sugar-cane and maize.

The Presidente therefore appointed Filadelfo Trujillo to accompany me to Itsimté and to give me his assistance as circumstances should demand.

Having hired a horse for myself and a mule to carry my photographic apparatus and a small stock of provisions, I set out for the site of the ruins, accompanied by Trujillo and my only remaining Tenosiquero. My valuable luggage I left carefully stored at Sácluk in the house of Señor Norberto Hernandez, where I had taken lodgings.

For three hours we travelled through lovely, flowery savannas diversified here and there by wooded hills. After the first league we crossed an ancient stone wall, stretching from hill to hill, which had formerly enclosed that part of the savanna. Various plants with gorgeous flowers, not found elsewhere and likely to be of interest to botanists, occur on these plains. Among other plants I found, far from Sácluk, however, the pretty little herb *itsimté*. This little yellow-flowered plant tastes and smells strikingly like anise, and is used by the natives of certain parts of the country as a flavoring for various beverages. It is the same plant from which the great ruined city of Itsimté, near Bolonchéñ, derives its name. But in this part of the country the name is seldom used by a people who are rapidly forgetting the Maya language. Owing to its yellow, closely set, little flowers, the plant is here called *pericon*, in reference to the yellow-headed *perico* (parrot); and the belief is current that the Maya name is *maxtic* (*māštic*), which may be approximately rendered by "monkey flower," because the Mayas consider all wild, useful plants as appertaining to monkeys. I was particularly struck by a tree of moderate height growing on the wooded edges of the plains. Its extremely graceful form would adapt it as an ornament for a tropical garden. This tree is called *sáctinté*, and its seeds pulverized and boiled are regarded as

an excellent remedy for disorders of the stomach. The bark can be used as bast (*majáhua*, as it is called). The name *sác-tinté* may be rendered "something white for me," which probably refers to the prepared bark. Here on these savannas, as in all meadow-lands, are found nantzin trees, guayabos, and cocoyol palms. In the immediate vicinity of Sácluk the marañon shrub also occurs, the pretty little fruits of which are prepared as a favorite *dulce*; enormous mango trees flourish and grow here and there spontaneously. The last league of the way to the city of ruins leads through a noble forest of tall trees, which is only twice interrupted by small savannas. A few very rare diurnal butterflies were remarked on this last stretch of the journey. Arrived at our destination, we established ourselves in a well-preserved open milpero hut, near which we were fortunate enough to find a small bubbling spring, yielding an ample supply of water. We at once began to explore the quite extensive ruins, which occupied us several days. Three of the sculptures found here were photographed.



FIG. 6. ITSIMTÉ-SÁCLUK. PLAN OF RUINS.

The plan of the city (Fig. 6) is as follows: In the east, on the top of a flattened hill, there is a group of ruined structures, the Acropolis, as it were, of Itsimté. It is probable that the principal buildings of the group with their façades faced the west; that is, they faced the town in the valley below. On the western edge of the plateau there are five stelae with bas-reliefs, four in a row, and a fifth on the centre line, standing somewhat in advance of the others. Close behind the row of four stelae lies a heap of ruins of considerable size, which was once, no doubt, either the first temple or a palace. But behind this mass of ruins lies what appears to have been a court with a much larger and higher ruined structure (opposite the rear of the first one) which was probably a temple-palace of two stories. This court is enclosed on the north and south sides by the ruins of buildings of less height. Behind the first court is a second, likewise enclosed on all four sides by buildings in such a manner that the high temple-palace may be re-

garded as forming the dividing line. There is also a little mound (*un cuyito*) on the southern side of this plateau.

Before describing the five stelae it should be stated that there was no circular altar either in front or at the back of any of them, and that the sculptured sides faced the west, while the backs, facing the temple, were left plain.

Stela 1 (Plate 11, Fig. 1). This stela is broken off at the calves of the sculptured figure and is 125 cm. high, 75 cm. in width, and 60 cm. in thickness.

The sculpture represents a man, probably of sacerdotal rank, from the left side; in his extended right hand he holds a lance, ornamented along its whole length with what might be described as trellis-work, finishing at the top with scroll-work arranged something like gaping jaws, from which the flint lance head protrudes. Let me add, by the way, that the ornamental lance in this piece of sculpture closely resembles the one held in the right hand of the figure on the south side of Stela 8 of Naranjó. On his left arm, hanging at his side, is a round shield with a grotesque face. The skirt of the figure reaches almost to the knees, and is held about the waist by a girdle ornamented with shells and clasped in front by a head in profile. Below the necklace of round beads is the horizontal breast-plate, the visible end of which, like the ceremonial bar, terminates in a conventionalized open jaw holding what resembles an animal's head. The head-gear seems to be ornamented with a large bird-head with uplifted, crooked beak, from which darts a serpent with outstretched head and a forked tongue. From the crest of feathers at the back of the helmet falls an indefinable appendix with a jagged edge. The stone is plain at the back and sides.

As it has been lying on the ground with the sculptured side up, the relief which was originally quite flat is very much washed away by the rains. Laying the stone on one of its narrow side-faces, however, so that it was struck by the slanting sunlight, brought out the picture very well.

Stela 2. The whole length or height of the stone is 290 cm., of which 87 belong to the lower, plain part; breadth at the top about 80 cm., thickness, 60 cm.

The sculptured side having come uppermost when the stela fell, it is now almost entirely worn away by the action of the elements. It is only possible to discern with great difficulty that the figure is represented from the left side, and that its outstretched left hand holds the small image of a deity. The back of the stela is plain, but there are indistinct traces of glyphs on the side-faces, corresponding probably to eight large glyphs on each side face.

Stela 3. This was once a handsome stela, 115 cm. in breadth, with a large figure executed in very high relief on the west side.

The stone is unfortunately broken off in the middle, and the top piece is totally shattered. The lower half, now leaning forward, displays the

thighs and feet of the personage represented; these are preserved only in part, the rest having split off; I therefore did not think it worth photographing. The remaining fragments of the sculpture show that there had here been a large figure carefully and skilfully executed, in much higher relief than those of the other stelae of Itsimté, the projection of which never exceeds 1-3 cm.

Stela 4 (Plate 11, Fig. 2). The topmost portion of this stela has been cracked off by falling trees in the course of time, and the remaining part when it fell—fortunately with the sculptured face downward—broke into two pieces, the height or length of which measures 72 cm. (of which 40 cm. are plain) + 130 cm. = 202 cm.; greatest breadth, 1 m.; thickness, 55 cm. The back and the narrow side-faces of this stela are plain.

The bas-relief is on the west side of the stone and represents a man of sacerdotal rank in front view, turning his face to the right. There are unusually large tufts on the instep where the foot-gear is fastened. The skirt clings closely and is held at the waist by a very broad girdle, the lower edge of which is ornamented with shells and with three large masks, one in the middle and one on either hip. As the mask in the middle is represented in full front view, and the one visible on the right hip strictly in profile (the face on the left hip being obscured by the down-hanging arm), they are of real anthropological significance in determining the race type existing in the mind of the artist when executing these medallions. There are cuffs at the wrists, and the breast-cape has three rows of beads. Attached to the lower edge of the latter is a narrow horizontal breast-plate separating in three parts at each end. The ear-ornament is a square plate. The top of the ornamental helmet is quite destroyed, what remains shows a grotesque animal face with feathers on top and down the back.

In his uplifted right hand the priest holds the figurine of a deity by the left thigh. The leg ends, as always, in a serpent darting forward. The figurine is unfortunately destroyed from the girdle up. The left arm of the priest hangs down, partially concealing the profile medallion on the left hip, and the fingers of the hand are wound about by two narrow bands. On the smooth background along the right thigh traces of incised glyphs are faintly discernible.

This bas-relief set up on one of its narrow sides, brushed off and washed, looked like new, resplendent in the fine light-yellow color of the hard limestone used for such purposes in this region. There were no traces of color to be found on this relief.

Stela 5. On the architectural centre line of the ruined temple with the row of four stelae stood a fifth sculptured stone somewhat in advance of the row of four. I do not think it served as a sacrificial altar, though, on the other hand, I must admit that it was only half as high as the stelae already described. Nor could I decide whether the present case was similar

to that of Stela 2 of Tikal and Stelae 1 and 5 of Yāxhá. The lower pieces of this stone (which may possibly be regarded as the upper half of a stela) are now all cracked, and the upper piece — to increase the confusion — had been flung down the declivity by mischievous hands. The sculpture seemed to me to represent not a whole figure, but a fantastic countenance surrounded by large scroll-work. Furthermore it was evident that small glyphs were chiselled in the concavities found here and there along the quite irregular, narrow side-faces.

Descending from the Acropolis at this doubtful fifth sculptured stone, the buildings in the valley below can be reached. The first one we came upon was an oblong low pile of ruins, which, in my opinion, had once been a structure consisting of but one apartment with three entrances, or, perhaps, of three small chambers in one line. The façade of this building must have faced the east, for approaching it from the east, along the line of its architectural centre, one comes first upon a circular sacrificial altar ornamented with glyphs — this being the seventh sculptured stone in this enumeration — and close behind it upon a second one, which is plain. To each of the altars belongs a stela, not set up, according to the usual rule, on the architectural middle line, corresponding to the altars, but to the right when approached from the east. In other words, the important sides of the stelae were not turned toward the east, but toward the north.

Only the stela which we will call No. 6, belonging to the altar with glyphs, was embellished by a bas-relief on its north side. The stela belonging to the plain altar with a diameter of two meters, has no sculpture, and is now broken in pieces, and cracked by milpa fires.

Stela 6 (Plate 12, Fig. 1). This stone is broken off in a diagonal line at the calves of the figure represented upon it. The remaining piece is 175 cm. in height or length. The width of the stone, which becomes narrower toward the top, is 85 cm. at the bottom; thickness, 60 cm.

The bas-relief on the north side is much destroyed by the rains. The photograph, however, which I took of it late in the afternoon, gives an adequate idea of the subject and its treatment, even though the nice details are now no longer visible.

The priest on this bas-relief is represented in front view, his face turned to the right. He is clad in a very richly ornamented tunic and holds the small image of a god in his raised right hand, his left forearm bearing a circular shield with a grotesque face. The breast-cape consists of five rows of beads, and upon it lies a narrow horizontal breast-plate. Directly below the latter are three large faces in full front view, the one on the left being concealed by the circular shield. There seems to be no girdle below the faces, and the decorative work covers the whole garment as far as the knees, forming a large conventionalized face with great staring eyes. The head-gear consists of a grotesque mask with great eyes sur-

rounded by scroll-work, and bunches of feathers on top and at the back. On the background, above the little image of a god, are two glyphs placed horizontally side by side, and along the left side of the priest there is a perpendicular row of four glyphs.

Along the narrow side-faces of this stela there were eight large glyphs each one being composed of four small ones. These glyphs are now nearly worn away. The side facing the circular altar is plain.

The circular altar belonging to this stela is 170 cm. in diameter and its upper surface is surrounded by a border enclosing a circular field, divided (along the line of the architectural centre) by two perpendicular rows of five large glyphs each (ten in all) the details of which have unfortunately been worn away by the action of rains. We will call this altar No. 7 in this series of sculptured stones.

The land surrounding these ruins was planted with maize at the time of my visit, which greatly facilitated the exploration. Going in an easterly direction from the glyph-altar, I found, a little to the left, a flat stone to which belonged two plain stelae. Proceeding a little further, turning somewhat to the right, I found another horizontal stone to which belonged three likewise plain stelae. These stelae had partly fallen prostrate to the ground, but their upper, as well as their under, sides were examined in search of bas-reliefs.

Going in a northwesterly direction from the mound of ruins to which the glyph-altar with Stela 6 belongs, we came upon a large pyramidal mound (*cuyo*) which doubtless was once a temple with pyramidal substructure, its façade and stairway facing the east. On the eastern approach to this structure I again found three plain stelae and with them a square, flat stone for sacrificial gifts.

Behind this first pyramidal mound was a second of equal size, doubtless a temple of similar construction, which likewise had on its eastern esplanade three plain stelae together with a flat stone.

I think we must take it for granted that the numerous perfectly plain stelae which are found in these ruined cities, had in ancient times been covered with a smooth coating of stucco upon which inscriptions and figures were painted on a red background. These paintings have disappeared in the course of centuries, leaving no trace, owing to the heavy rains, while the carved reliefs would naturally better withstand the destructive elements, even occasionally retaining a vestige of color. Most of the sacrificial stones were once painted a fiery red, the proof of which fact is occasionally met with.

Continuing our search, chiefly in a northwesterly direction, we came upon numerous mounds of ruins and terraces of varying dimensions, without finding anything worthy of note. Near one of the ruins, however, were two *chultuns* (tšultuns), or rain wells, side by side. The large openings were

perfectly circular and they were half filled with rubbish. It is quite usual in the rubbish of these *chultuns* to find, together with numerous sherds, well-preserved water-jars (*cántaros*) which have slipped from the hands of children when drawing water. Having already collected a great many of such jars in Yucatan, I left the *chultuns* unexplored for the benefit of future travellers.

Standing by the glyph-altar and looking north, two natural hills widely separated from one another come into view. They do not, however, seem to have been utilized for architectural purposes.

Trujillo, my guide, told me that in former years, while preparing the ground for the milpa, quantities of often very interesting figurines had been found in great variety, which were taken to Sácluk and given to the children for toys or to be broken up! At present countless pottery sherds of every kind of utensil are scattered over the site of the ruined city, but not a single figurine. Excavations of a very thorough nature might still yield interesting results to future explorers.

During evening talks with Trujillo I learned that the low mountain range which begins at the Playa de San Benito, extends beyond Dsunu-uits (Humming-bird mountain, *Cerro del Chupa-flor*) and Itsimté toward San Joaquin, as far as the great lake of San Diego, and is called La Serranía Sácmix (Mountain of the White Cat, *sác-miš*).

Trujillo also spoke of "La Laguna Perdida" as a large lake about three leagues (over 12 km.) in length to the north of Itsimté, at a distance of about five leagues. This lake, he said, abounded in fish, a large species of which leaps to the surface of the water like the *sávalos* of the Usumatsintla: *un gran pezcado que brinca como un sávalo*.

Sácluk, then, lies south of Itsimté, La Laguna Perdida to the north, La Playa de San Benito (and also Flores) to the east, and the Lake of San Diego to the west. All these regions with their lakes, and no doubt their ruins, are totally unknown to Europeans.

At the end of a few days our work at Itsimté was finished and we were able to carry away at least three interesting photographs. We had had an abundant supply of food and water, especially as we had succeeded in killing a large *kambul* (*Crax*), and we could cut *racimos* from abandoned banana plantations. Thus we all returned well satisfied to Sácluk.

Little expeditions like this, to points not very remote, can be undertaken in these countries without much difficulty or annoyance; but explorations of remotely situated ruins are not so easily and smoothly managed.

XIX

GUATEMALA, DEPARTMENT OF ALTA VERA PAZ.

CANKUEN.¹

The ruined city on the right side of the Usumatsintla, the modern settlement on the left side.

JULY, 1905.

On arriving at Sácluk from my expedition to Itsimté, I was invited by Mr. Francisco Blancaneaux, Jr., — in the absence of Mr. Izard, the manager of the "Guatemalan," — to accompany him on his journey to the company's montería in Cankuen, whither he was obliged to go on business. This gave me an opportunity of exploring the ruined city which had been discovered in that part of the country.

As I had but one man remaining (and a very disobliging one at that) and the cayuco brought from Anaité and left at the Paso de Tanay had long since been returned, I accepted the kind invitation with gratitude. I intended to leave my luggage meanwhile at the Paso Real, to buy a cayuco when opportunity offered, and to engage a man, in order eventually to be able to proceed down the river to El Cayo without further troubling the company.

The "Guatemalan" had established a little settlement on the left bank of the Rio Subin, called San Juan, whither we journeyed on mules, while our luggage was carried to the river in carts, as the road lay chiefly through savannas, and there were no elevations to be crossed. (July 15, 1905.)



FIG. 7. POTTERY WHISTLE,
CANKUEN. $\frac{2}{3}$.

As a considerable tract of forest had to be cut down and burnt over to gain ground for the huts of the settlement, the space thus laid bare was easily searched, and it became quite apparent that there had formerly been a small Indian settlement on this spot, of course without stone constructions. The black earth was everywhere mixed with pottery sherds and pieces of flint. While digging into a pile of earth we even found a pretty clay whistle, *un pito*, in the form of a *pisotl* (*Nasua socialis*) called *chic* (*tšic*) in Maya. It is represented sitting on its hind legs holding a stolen ear of corn against its breast with its fore paws. (Fig. 7.)

The encargado of the montería, Señor Enrique Compañ, showed me some undecorated earthen vessels found by the men while preparing the ground for the huts. On the following day we em-

¹ *Can-ku-en* = serpent's nest, *nido de Culebras*; *can*, serpent; *ku*, nest; *en*, I am, it is.

barked at San Juan Subin in a large cayuco manned by able *vogas*, mostly of African descent, who coming from Belize (now Belice) had preserved their English speech. While rowing down the river to a half-abandoned settlement called El Paso de Tanay, on the right shore of the Subin, we had to force our way through masses of caoba logs (*trozas*) waiting to be floated on to the Usumatsintla.

The name Tan-ay doubtless means "among the alligators"; *tan*, in front of, opposite; *ay ayin*, alligator. Subin is the name of a variety of mimosa.

The Subin, which is a narrow river, expands to a considerable breadth below Tanay, just before joining the Usumatsintla. Not far from its mouth up stream, on the right bank of the Usumatsintla, lies the Paso Real, where I deposited my baggage for the time being with the *guarda*, Mónico Vera. I was able at the same time to buy of him for 60 pesos a large cayuco, which I sent meanwhile to Saiyāxché to be repaired and reinforced.

We spent the night at Saiyāxché, only two leagues from the Paso Real, on the left bank of the Usumatsintla, where the "Guatemalan" maintains a station in charge of Mr. Carbajal, a respectable, full-blooded negro from Belice.

The distance from the Paso Real to Cankuen, following the course of the river, is reckoned at fully 36 leagues, about 153 km., and the journey up stream being for the most part very laborious requires fully eight days. During the first half of the journey the current of the river was extraordinarily quiet and smooth, but during the last *jornadas* before reaching Cankuen the *vogas* had very hard work, for in that region the waters come down with great force.

On this journey we spent the nights, when possible, in abandoned montería huts or in some small shelters, *champas*, whose defective palm-leaf roofs we hastily repaired. Ample food and coffee were prepared at all our halting-places, to satisfy the very hard-worked *vogas*.

We did not visit the ruins of Seibal (on the left bank of the Usumatsintla), since they lie at a considerable distance from the shore, hidden in the tropical forest, and I had already photographed all the sculptured stones in 1895. But we intentionally selected La Reforma III, a recently abandoned montería, for spending the night, because two very interesting stelae had been found there. Unfortunately, however, they were sacrificed to the iconoclasm of the encargado of the montería, one Prisciliano Colorado, a fugitive from Mexico. I wanted, at least, to search the site of the ruins to assure myself whether any more sculptures were to be found there. From Saiyāxché to the milpero cabins of Seibal the distance is estimated at about 4 leagues, but from Saiyāxché to La Reforma at fully 18 leagues, that is, about one-half the distance from Cankuen.

At Reforma the left shore (on the right hand, going up stream) is formed by rising ground, an elevation which already in ancient times was

considered favorable for a settlement. However, my researches proved that stone structures had never been erected here, but only huts of perishable material. Even the temple was probably constructed only of palings with a palm-leaf roof, of which not a trace remains. But the two stelae, which the monteros found standing side by side, were doubtless set up in front of one of these now vanished temples, probably on its east side, with the important bas-relief facing the east, the river.

Of course, I saw nothing but the holes in the ground where those figure-stelae had stood, so thoroughly had the work of destruction been accomplished.

The monteros were able to recall that upon the stela, still standing upright at the time, there were represented two personages in profile opposite each other, and that between them was a round hole through which the rays of the sun fell at eight o'clock in the morning. This circumstance especially excited their wonder. But as I have often seen stelae with similar holes, which were very evidently designed for making fast the sacrificial victim, I am not at all inclined to consider the hole in Stela 1 at Reforma of astronomical importance.

At the time spoken of by the monteros, Stela 2 lay on the ground broken in two pieces. Its bas-relief was probably on the under side and therefore it made no impression on the minds of the monteros. Their descriptions left it quite uncertain as to whether there were glyphs, or other designs, on the backs of the two stelae. But I was able to assure myself beyond a doubt that the narrow side-faces had been decorated with handsome glyphs.

Just before leaving this montería its wretched encargado, Prisciliano Colorado, conceived the idea of building an oven, for the purpose of baking bread in order to use up an insignificant remnant of flour,—a most unnecessary proceeding, considering the limited amount of flour left on his hands. Although there were plenty of other stones to be found, these two stelae were selected and broken into little pieces to build his miserable oven, which was no sooner finished and, probably, but once used, than, as needs must be in the nature of the case, it was immediately abandoned.

Instead, therefore, of examining and photographing bas-reliefs, we only had the pleasure of beholding the oven of Prisciliano Colorado. A man forced to fly from Tabasco for committing some error is doubly to be censured for perpetrating such an outrage on Guatemalan soil. Besides, it was known along the whole line that I was travelling from one site of ruins to another, fully equipped to photograph every object of apparent importance. Therefore, to destroy the sculptured stones of Reforma just before my arrival was an act of contemptible meanness.

The sculptures of Reforma, as a connecting link between Seibal and Cankuen, were of especial archaeological interest, particularly since the well-preserved glyphs of the narrow side-faces might in all probability have solved some chronological questions.

The Guatemalan government is making arrangements for the protection of its historical remains in the Department of Peten, which is just now the centre of interest for all Americanists, and it certainly seems desirable that the strictest measures should be taken to prevent all wood-cutters, resin-gatherers, and agriculturists, from destroying such remains in the regions in which they are at work.

Let me say, by the way, that I am calling the Reforma on the Usumat-sintla, No. III, to distinguish it from Reforma II on the Rio San Pedro-Limon, where there are said to be large *cuyos* which I have not yet explored, and also from Reforma I on the Rio Chacamāx, the ruins in the vicinity of which I visited in 1898.

Before dismissing Reforma III, I would add, that we unfortunately missed the opportunity of exploring a tract of country below Reforma near the mouth of the Arroyo Macuilishuatl, but still on the left bank of the river. This tract was called "El Prado" by the wood-cutters, who said they had there seen a structure with well preserved chambers crowning a *loma* (rising ground). They said nothing about bas-reliefs. Mr. Blancaneaux had no knowledge of a ruin in that part of the country. I only learned particulars concerning it after my return to Saiyāxché.

On Sunday, July 23, 1905, after several days of hard work on the part of the boatmen, we arrived safely at Cankuen, an eminence on the left bank of the river, crowned by the cabins of the wood-cutters and the settlement of a remnant of Kékchi Indians. The most important building is, of course, *la casa principal* of the Guatemalan & Mexican Mahogany Export Co., which company is now cutting timber in this region.

From the sunny height on which the *casa principal* is built there is a magnificent view in the direction of the river, which makes a great horse-shoe bend at Cankuen.

To the store, which is kept, as usual, at the *casa principal*, the Indians, or their wives, from the neighboring huts, come to make their little purchases. I was struck by the curious type of this tribal remnant, which speaks a language closely allied to the Maya of Yucatan.

They were all so remarkably small and compact of form that they might be regarded as belonging to a race of dwarfs. I was particularly struck by the fact that these people kept their mouths half open with the under lip protruding. This circumstance was a striking reminder of the sculptures of certain ruins, which represent all personages with half-opened mouth and protruding underlip.

Besides these Kékchi (Kéktši) who are occupied in raising maize, there is a *ranchero* with his family from Coban, Estanisloa Marroquin by name, settled near this spot. He devotes his energies to agriculture, and has a family consisting of an active wife and half a dozen daughters. Marroquin has told the employees of the montería wonderful tales about the neighbor-

ing ruins, with which he said he was thoroughly acquainted, and for this reason Mr. Blancaneux thought it advisable to call upon him, although I had very little confidence in his statements. They seemed to remind me, not too remotely, of my own discoveries at Yāxchilan and Piedras Negras, confused rumors of which had penetrated as far as Cankuen.

After we had rested at the *casa principal* and eaten an excellent dinner, we betook ourselves to the rancho, where Señor Marroquin, surrounded by his family, received us in due form and held forth with an air of superior knowledge concerning the grand things he had discovered in the mysterious city of ruins. At the same time his wife and daughters obligingly brought for our inspection two little green stone beads, a circular ear-peg of hard black stone with a small hole in the middle, a stone ring, which I think must have been the head of a ceremonial staff, and a few necks of large water-jars, and to these treasures the ridiculous fellow attached an enormous value. I gathered from his high-flown talk that he entertained the hope of doing business with me on a grand scale, and was much disappointed to hear that I had no intention of seeking for treasure, and that the trifling objects so often found were given away among people of my profession, as they were not worth the cost of transportation to a distant seaport. I told him I had only come to explore the ruined city in search of sculptured stones which could be photographed. There again he was quite in his element, and told me with great satisfaction that he had found a marvellous piece of sculpture, which represented a "hand" grasping the stone, and plainly showing every finger and every nail. It became clear to me that these people had in all likelihood found a fragment of a broken piece of sculpture which they could not comprehend, and which seemed to them to represent a hand.

After prolonged conversation we took leave of Señor Marroquin and his wife and daughters, upon whom, in spite of his imposing archaeological knowledge, he had been unable to leave the impress of a higher racial type. We had agreed to visit the ruined city the next day in order to solve the mystery of the "hand" — provided, of course, it did not rain.

I had requested Mr. Blancaneux to let me have an Indian boy who was acquainted with the site of the ruined city, and who, with my Tenosique lad, would be quite sufficient for reconnoitring the site of the ruins without troubling the self-confident Marroquin in any way.

The next morning, to my dismay, just as I was on the point of embarking in the cayuco with my people, Señor Marroquin came along, accompanied by his wife and such of his daughters as were able to endure a hard day's march. In order not to appear uncivil, Mr. Blancaneux, with the other gentlemen of the *montería*, felt obliged to join the expedition. We landed on the opposite side of the river a little above Cankuen, in order to take the path leading to the ruins from that point. The ruins lie hidden under the densest growth of tropical trees and corrozo palms,

about 4 km. *below* Cankuen in a tract of country near the *right* bank of the river.

The path, occasionally used by the draft-oxen of the *montería*, led for the most part through low-lying land, under water during the present month, — a so-called *bajial*. Our progress, especially as we had ladies with us, was fraught with difficulties, for the path branched off in various directions and we lost our way several times in spite of guides, and were obliged to turn back and seek the right one. At last, after crossing two little brooks which ran through the middle of the ruined city, the Indian boy succeeded in finding the sculptured stone of our quest, and finally we all assembled at the spot.

It soon appeared that we had before us a large stela broken in two pieces, the lower half having been thrown on one of its narrow side-faces when the stone was struck down by a falling tree, and the upper half had been flung several meters away. The stela had reliefs on both broad sides, and glyphs on the narrow side-faces.

Mentally fitting together the parts of the relief on the eastern broad face, it became clear that the picture was of a deity, sitting in Turkish fashion upon an elaborate throne, and that the "hand," which the ridiculous Marroquin thought he had seen, was actually the *right foot* of the deity. This discovery excited great merriment among the *monteros*, who are always ready for a joke, and they made all manner of fun of the old fellow — who had forever lost his archaeological reputation — for not being able to distinguish between a hand and a foot.

While the others were removing the earth and moss from the two pieces of the stela and setting up the fragment flung forward on one of its narrow sides, I went with my Tenosique man to the levelled place which served as the eastern approach to an oblong heap of ruins, to search for more sculptured stones. Cutting away the vegetation we found, after a few minutes, a second stela fallen to the ground, and sunken into the earth up to the very edge. The surface having been divested of earth and leaves, proved to be quite plain, and justified the hope that the relief had fallen face downward and was well preserved, since the stela was made of a hard, sandy limestone which resists the action of the damp ground.

Urged by curiosity we all set to work to excavate the stone as far as possible. We then cut strong poles for levers and forced them under one of the sides of the stone, and now all, even the doughty maidens, took hold till we gradually lifted the heavy stone by means of our powerful levers, while I pushed stones under to the right and left, so that what had been gained in lifting should not be lost when the pressure relaxed on the levers, and also in order to avoid possible accidents.

When at last, after great exertions, the stone approached an angle of 90°, the levers were cast aside and all took hold with their hands, the

strongest even bracing with their shoulders, and with a last effort the stone was firmly placed on one of its narrow sides, — a pretty difficult operation, which is not always successful!

Washing and brushing disclosed a magnificent, well-preserved figure, to the astonishment and pleasure of all, excepting Marroquin, who greeted the discovery with a very dubious smile of joy. The figure represented a warrior seated on a throne, like a chair, in European fashion, with shield and spears in his left hand and a prisoner at his feet.

Late in the afternoon we returned to Cankuen in the best of spirits. Only old Marroquin was not quite satisfied. The irrepressible monteros continued to tease him: "Why, what is the matter with you? You promised to show the stranger the figures of Cankuen, but instead of your showing them to *him*, he has shown them to *you*! Of course, you cannot expect a gratuity now!" But the foolish fellow, disappointed in his expectations, obstinately defended himself. He declared that "the things we had found were nothing at all. The figures which *he* knew about were much finer, but he would show them to no one unless he were paid 5,000 pesos in advance! *He* was no such fool." He complained afterward that I was "muy miserable." If I had been so minded I could have made myself and him rich! But now we were both empty-handed!

It is sometimes exceedingly difficult to convince certain people that the visits of educated Europeans to the ruins have absolutely nothing to do with the search for treasure and sordid money-making.

During the following days I made repeated visits to the ruins with my Tenosiquero and another man lent me by Mr. Blancaneaux. We felled some obstructing trees and corrozo palms to obtain the best light on the stones we had set up in a favorable position, so that they could be photographed. At the same time we roamed about in all directions. We found numerous mounds of ruins and certain plain stelae, but none with reliefs.

Nevertheless, I consider it quite possible that more sculptured stones, which escaped my notice, may still be found among the ruins. Señor Enrique Compañ in San Juan Subin told me, that when making his way from San Diego to the ruins he had seen a row of six stelae on the left-hand side of the road. Only one of them in the middle of the line had relief-work, and that only on one side. These stones, he said, were still standing upright, one of them being broken off diagonally. All these stelae were step-shaped at the top.

The two brooks, contemporaries of the once populous town, were also thoroughly searched. The banks were strewn with broken water jugs and sherds of every kind of vessel, and the sand was everywhere mixed with fragments of flint. There is little doubt that excavations at this place are likely to yield very interesting results.

On the western edge of the terrace with the two-figure stelae there is, as I have said, an oblong mound of ruins, which, judging from its size, must once have been a structure (perhaps a temple) of but one chamber, possibly with three divisions, and its façade facing directly east. With reference to the architectural centre of the structure the two stelae were placed as follows: No. 1 on the east edge of the terrace, and No. 2 about in the middle. The north side of the terrace is bounded by the ruins of some kind of a structure, while the east and south sides are left open. (See Plan, Fig. 8.)

Stela 1 (Plate 13, Figs. 1, 2). Reliefs on the east and west sides, and glyphs on both the narrow side-faces.

This stone is broken in two diagonally across the middle. If the two pieces were joined the whole length or height of the stela would be 360 cm., of which 132 cm. at the bottom are plain on the east side. Greatest width at the top, 91 cm., and somewhat less at the bottom; thickness, only 22 cm.

Relief on the east side (Plate 13, Fig. 1). The lowest step of the throne, 20 cm. in height, displays a large conventionalized head with a flattened T-sign on the forehead and symbolical scroll-work at either side. The actual throne, 31 cm. in height (51 cm. including the base), consists of a frame of St. Andrew's crosses supporting the cushions, over which is thrown a covering with very delicately and prettily executed embroidery or plaited work bordered with a fringe. In addition a serpent twines around one corner of the throne, its head remaining invisible, while the coiled tail ends in a flower, that is, in a horizontal Ahaukatun sign, ☉, finishing in a little roll and scroll-work. The divided roll with 4 dots upon it might correspond to the numeral 14, *i.e.*, in the 14th Ahau (?)

The probably beneficent god or goddess is represented in front view sitting upon the throne in Turkish fashion with legs folded under and — likewise a reminder of Asiatic custom — without foot-gear, excepting a kind of short sock which leaves the toes free; for in Asiatic countries shoes are only worn in the streets, and at home the costly rugs or neat mats are never stepped upon with shoes, and still less are shoes worn when reclining on the richly embroidered cushions of a divan. The deity is clad in a rich garment covered with net work, probably consisting of cylindrical beads with round beads at the points of crossing.

The lower edge is finished with a row of beads and fringe. The girdle is almost wholly concealed, but it seems to have a large grotesque face in front in the middle. The breast-cape, consisting of rows of beads, displays three circular faces, or medallions. The cuffs also consist of rows of beads.

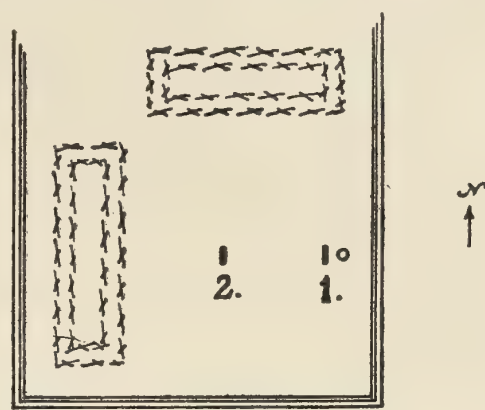



FIG. 8. CANKUEN. PLAN OF RUINS.

The head, turned to the right, is covered by a helmet with an animal mask, surrounded by scroll-work and feathers, which also encircle the two holes cut through the top of the stela. The deity holds the ceremonial bar diagonally with both arms. It displays a St. Andrew's cross with two circles on either side, $\circ \circ \times \circ \circ$,— what might be called *nahui-ollin* in Nahuatl.

Lack of space does not admit of conventionalized open jaws with the figure of a deity at the lower end of the ceremonial bar, but from the higher end there proceeds upward, since there is no room at the side, a coil of serpents. To one of the curves of this coil is clinging the figure of a dwarf, looking down, with what appears to be a small serpent whose little head lies at right angles to the neck of the principal serpent of the coil. Out of the wide-open jaws of the latter serpent protrudes a second dwarf, slightly bending forward, and upon this one a third dwarf seems to be looking down from the border of the upper hole.

The top of the stela is step-shaped, as is usual with the stelae of Cankuen. A large hole is cut through the middle of the top and a second near the right corner (the observer's right), while there are smaller perforations along the edges, and quite at the bottom. It may be assumed that the victims were bound by means of the perforations to these stelae, the sacrifice probably being usually performed with the victim in an upright position before stelae of this kind.

There is on the throne a large fantastic head in profile with the sign , 7, on the scroll-work of the forehead; it is close to the right hip of the deity, and above it six little glyphs are cut into the background.

I am inclined to think that there were some traces of red left here and there on the relief.

In conclusion let me say it is quite possible that the deity represented on the east side of Stela 1 at Cankuen is the same as the one on the south side of Stela 22 of Naranjón.

Relief on the west side (Plate 13, Fig. 2). This, although very much weather-worn, still shows the figure of a priest in front view, his face turned to the right. He stands upon scroll-work which has become indistinct, but his foot-gear with tall tufts on the instep is still recognizable. He wears a breast-cape and a narrow, horizontal breast-plate. Close underneath the latter, encircling his body, but not his hips, is a very broad belt with a face-mask in the middle and on each side. Upon his head he wears the cylindrical sacerdotal hat surrounded and overtopped by elaborate scroll-work. In his uplifted right hand the priest holds the figurine of a deity, and in the left, resting on his hip, a spherical object. In the background, along the left edge (from the observer) runs a vertical column of six glyphs and one of five glyphs along the right edge. Besides these, between the figurine and the face of the priest, there are 3 + 6 smaller glyphs, which have become almost invisible.


On each narrow side-face there is a perpendicular row of about 16 glyphs, which have all become very indistinct.

At the foot of the east side—which might be called the deity side—stands a little circular altar. The upper surface has a diameter of 81 cm. which diminishes toward the bottom. Thickness, 20 cm. On the upper surface remnants of scroll-work are still recognizable, but it has all become indistinct and confused. Around the upper edge of the periphery runs a band of glyphs $6\frac{1}{2}$ cm. broad (or high) which is in part preserved and partly cracked off by falling trees.

It is probable that the victim bound to the stela stood on this stone, upon which the blood flowed down, unless it was caught in a *cuanhxicalli*.

Stela 2 (Plate 12, Fig. 2). In the middle of the intervening space between Stela 1, on the east edge of the terrace, and the heap of ruins or former temple, stood Stela 2 with its relief-side facing the east. Whole length or height of the stone including the piece let into the earth, but now broken off, is 290 cm. Greatest width at the top, 1 m; thickness, 37 cm.

Relief on the east side. Height of the relief from the base line of the prisoner to the very top is 185 cm., of which 21 cm. belongs to the relief of the prisoner, who lies at the feet of the warrior, face downward, his body resting on the updrawn right leg. His hands are tied together on his back. On the background, in front of the face, a small glyph can be faintly discerned. A warrior-chief or *halachuwinic* (halatšwinic) sits in European fashion on a throne resting on two ornamental supports; he is represented in front view, his face turned to the right. He wears on his feet richly ornamented buskins, *cotaras*, as the Spanish writers call them. Below the knee he wears garters with tassels. The torso is doubtless clad in some kind of a jerkin with breast-plate, shoulder and hip pieces, and a kind of girdle. All these articles are of bead-work with bead fringes. Below the girdle a broad decorated flap hangs down as far as the feet. The breast-cape has at each shoulder an inverted face-mask, and the middle portion is covered up by the breast-plate suspended from the neck by two straps. An eagle is depicted on the breast-plate. The cuffs are also of bead-work with bead fringes. There are round ear-pegs in the ears.

The helmet rests on the forehead by means of an omega-shaped bend (in profile) , and above this two C-scrolls (of course only one is visible) are crowned by a ketsal—the sacred bird of the Guatemalan tribes—together with other ornamental plumage. A feather mantle in the form of rays appears behind the warrior's back. In his left hand the chieftain holds a bundle of spears, and the lower half of the arm is concealed by a rectangular shield with a fierce tiger-mask. The uplifted right hand holds a pendent object—perhaps a rest for the hand when hurling spears.

This stela is likewise step-shaped at the top, and the background displays a group of four glyphs in the upper right and left hand corners.

The west side of the stela is plain, as I have already said, but the narrow side-faces have each a vertical row of 4 + 3 glyphs, which, however, have become quite indistinct.

There was no circular altar in front of this stela. I noticed only a small cylindrical piece of stone, of doubtful origin.

We consumed about a week in exploring "the sacred city of the Kékchi" (?), which I finally decided to call *Las Ruinas de Cankuen* (on the right bank of the Usumatsintla).

Although the time I had spent with Mr. Blancaneaux and the other gentlemen employed at the montería had been very pleasant, I now decided to begin my long journey back to Tenosique. Before doing so, however, I informed myself thoroughly in conversation with these men, so well versed in wood-craft, concerning the remaining portion of the upper course of the Usumatsintla.

From the Arroyo de San Isidro, where it empties into the Usumatsintla (on the left side) near the Cerro de Cankuen, to the source of this great river in the mountains of Sébol, the lumbermen calculate that the distance is 17 Mexican leagues, the mouth of the Arroyo Chácchinic on the right being reached after the first 3 leagues. The name *tšác-tši-nic* might be rendered by red-mouth-flower.

At the foot of the mountain range, near the source of the Usumatsintla, in the tract of land on the right shore, lies the *Finca de ganado*, called Sébol, belonging to one Lucas Quiroa.

The voyage up the river from Cankuen in the direction of Sébol is very difficult, as the waters flow there with great force.

From Sébol down to the Paso Real the course is northerly (with, possibly, a little deviation to west), the west being on the left hand, and the east on the right. Down stream from the Arroyo de San Isidro, near Cankuen, the land is considered as belonging to the Department of Peten, but up stream it belongs to the Department of Alta Vera Paz, the capital of which, Coban, is about 20 leagues south of Cankuen.

In the last years the wood-cutters did a great deal of work in the forests along the upper course of the river, but they came across neither ruins nor sculptured stones. However, on some rising ground near the left shore of the Arroyo Chácchinic they said there was a stone with the figure of a "monkey" on it, and therefore the stone was called *la piedra del mono*. It is, of course, very doubtful whether the relief really represents a monkey or a human figure incomprehensible to the lumbermen.

The Kékchi call the upper part of the river Chácmaic (*tšácmaic*). I myself give to this renowned river the name Usumatsintla from its source, near Sébol, to where the delta-arms, which divide near Tonuta (Xonutla), carry the mighty masses of water to the Atlantic Ocean, — one below Frontera de Tabasco, and the other through the Laguna del Carmen. The river

takes its name from the small village of Usumatsintla, now sadly decayed, situated not far below Tenosique and during the latter centuries the principal settlement, *la cabecera*, of its district. The Aztec name of the place, Usumatsintla, means "place of monkeys"; *osumathi*, monkey; *tsintla*, near, under, behind, etc. The ending *tsintla* occurs in other place-names, like Tepetsintla, Huilotsintla, Coatsintla, etc. At present, however, the inhabitants, also possessed by the rage for changing names, will no longer permit their wretched village to be called "place of monkeys," and have changed the ancient name to *Cabecera*, quite indifferent to the fact that the generic term *Cabecera* belongs to all the chief towns of a district. At the present time Tenosique is "Cabecera" of the district in which it lies.

Before leaving this subject I will mention the fact that the present descendants of the Spaniards, the *Criollos*, are not willing to pronounce a *ts* or a *tl*, because it demands too great a lingual effort on the part of this ease-loving people. Therefore, instead of *-tsintla* they simply say *-sinta*, and this reminds them — ridiculous as it is — of the familiar word *cinta*, a ribbon. Furthermore the Spaniards have an unjustifiable aversion to representing the usual *s*-sound in the Indian languages simply by *s*. They prefer to use *z* or *c* (before *e* and *i*) or even *ç*, and in the latter case, by way of increasing the confusion, they invariably forget the *cedilla*. The Spaniards therefore always spell the name Uzumazinta, and whosoever wishes to follow the very latest instructions of the Spanish Academy will spell it Uzumacinta. The prescriptions of the *Academia española* with regard to the *s*-sound are not at all adapted to Indian languages, because in correctly pronounced Spanish *z* and *c* (before *e* and *i*) do not correspond with the usual *s*-sound, but with "theta," a sound which never occurs in the Mexican tongues.

I admit that Usumatsintla is somewhat too long for practical use, but in case of frequent repetition it can be contracted into *Us*.

To all intents and purposes we may now consider this gigantic stream as explored, from an archaeological point of view, from the Atlantic Ocean to its source near Sébol — a stupendous piece of work, accomplished at great expense of money, vast labor, and many annoyances. It is an exceedingly difficult task to make expeditions to regions where the remnants of an indigenous population have lost all initiative and are on the eve of becoming extinct. Whatever is accomplished now-a-days by way of exploiting these wildernesses, where great civilizations once flourished, is due to men who bring their still unimpaired energies from distant countries. Unfortunately the lumber industry leaves no permanent results. A flourishing *montería* is established in the wilderness and suddenly life is awakened only to vanish as quickly as it came, and in a few years everything has once more fallen under the spell of the wilderness.

In the agreeable society of Mr. Blancaneaux and his companions there was no lack of entertainment and mental stimulus, especially as the former

is in the habit of carrying interesting English and Spanish books with him on his journeys to pass away the time. In my leisure hours I read one of these books, a novel entitled "Macaria," written about the time of the American Civil War, a copy of which had strayed up here to remote Cankuen, and seemed to me to be well written and imbued with admirable sentiment. I could not help thinking, while reading this book, that I myself, under pressure of peculiar circumstances, was playing the rôle of Macaria, who offered herself to the gods to save her native land when Eurystheus threatened Athens. Wandering about from one year's end to another in these inaccessible wildernesses in search of remnants of bygone civilizations, denying myself all joys of life, subjected to strenuous labor, many dangers, and the daily annoyances resulting from the perpetual discontent of my men, — all this constitutes a kind of immolation.

As Mr. Blancaneaux was to be detained at the montería for some time longer, and the resident overseer, Señor Francisco Lizarraga, was obliged to return to Sácluk, Mr. Blancaneaux placed a good cayuco and some able boatmen at our disposal. This enabled me to begin my long journey back to Tenosique, and on August 1, 1905, we left the hospitable roof of the montería of Cankuen.

The journey down stream was naturally more rapid and less complicated than the very difficult progress up stream, and was enlivened by the agreeable companionship of Señor Lizarraga, who gave me a great deal of information regarding the river basin. On the second day we reached Saiyāxché, where I remained for a while to have the cayuco I had purchased put in good order, to have two long oars made (*canaletes*), to buy provisions, and, if possible, to hire another man to accompany us at least as far as the mouth of the Lacantun River.

Here again I was very comfortably lodged with Florencio Carbajal, a worthy man, already advanced in years, who had formerly been alcalde of the place. His very active wife, likewise of African descent, was also very attentive to us, supplying many additions to our stock of provisions.

The name Saiyāxché (*sai-yāštšé*) signifies "seiba-tree with ant-hill," because ants are apt to build their mounds under the protection of these gigantic trees. *Sai*, ant; *yaxché* (*yāštšé*), green stem, the Maya name for the tree called *seibo*, or *seiba*, in the language of Haiti and Cuba; it belongs to the order of *Bombaceae*, the botanical name of which is *Eriodendron anfractuosum*, D. C., or *Bombax ceiba* Linn.

On the elevation which dominates the little half-African settlement, a noble seiba-tree stands as a landmark, visible at a great distance.

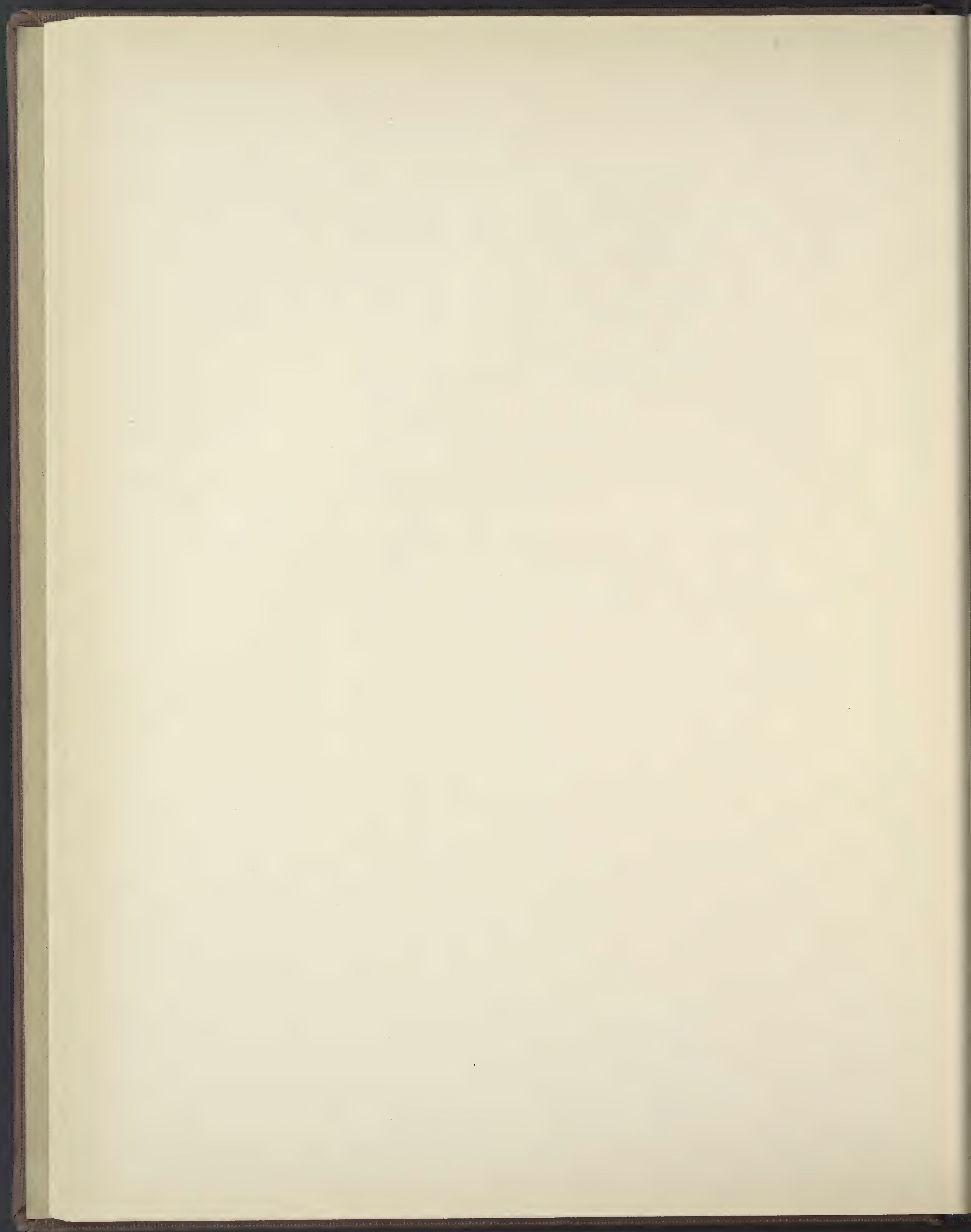
All the little difficulties having been settled and a new man engaged, we took leave of our kind hosts and started again on our journey to Tenosique. Unfortunately the return journey to Tenosique did not go off as smoothly as it might, for we were subjected to several unpleasant occur-

rences, with which, however, I will not trouble my readers. The transportation of my valuable luggage through the dreaded rapids of Anaité was, as usual, the most difficult problem to be solved, for there were no pack-animals obtainable, by means of which we could avoid the rapids and reach El Cayo by a land route.

Prudently mistrusting my irresponsible Tenosique simpleton, I had taken passage in a cayuco going empty down stream under the guidance of able *vogas*, and had packed into it my most important baggage, guarding it in person. We got through quite safely, and the laboriously won results of my very successful expedition could be regarded as safe. The rest of my less valuable baggage, intrusted to the care of my Tenosique simpleton and an assistant in my own cayuco, was partly lost. And our cayuco, brought from the far-off Paso Real, was dashed to pieces on the rocks and disappeared in the brawling waters! On arriving at El Cayo, I succeeded in hiring mules to transport the rescued portion of my baggage to Tenosique, which I finally reached on September 5, 1905.

The wretched Post Office of this place had simply thrown away all the mail, including correspondence and scientific books and pamphlets, which had arrived for me during my long absence! As it is absolutely impossible to instil the first spark of consideration and propriety into these people, I refrained from all remonstrances. *No se pueden pedir manzanas al guayabo!*

In the middle of October, 1905, I safely reached Merida, which I had left in the middle of February, 1904, touching at El Carmen and Campeche as usual. Owing to unavoidable delays, 21 months had, therefore, been consumed in the expedition to Tikal, Yāxhá, Naranjó, and last of all Cankuen. The results were unquestionably magnificent, and in part unexpected. The inevitable expense, trouble, and annoyance incident to such expeditions must simply be accepted as part of the whole undertaking, and dealt with as best may be.





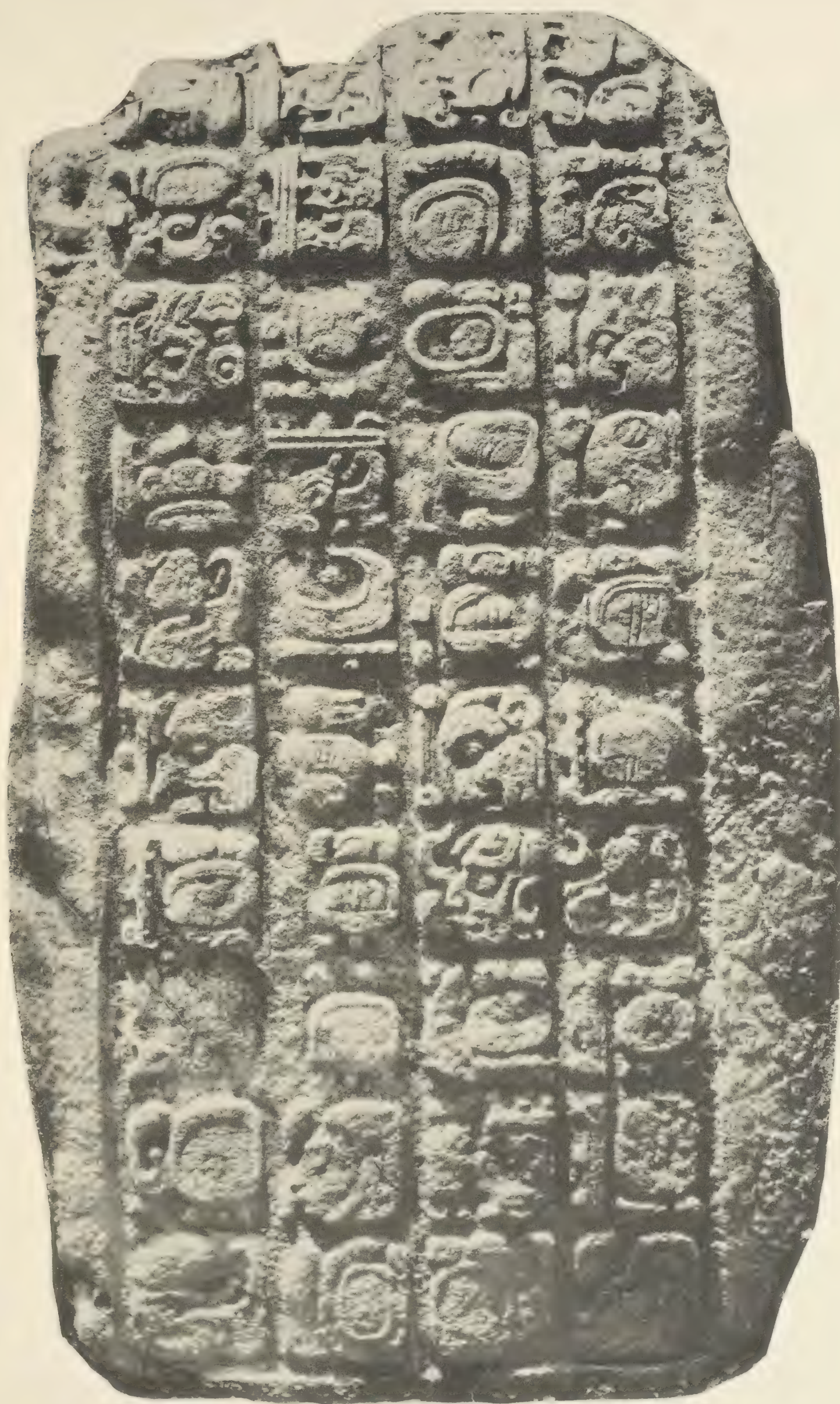


1. ALTAR DE SACRIFICIOS: ROUND ALTAR.

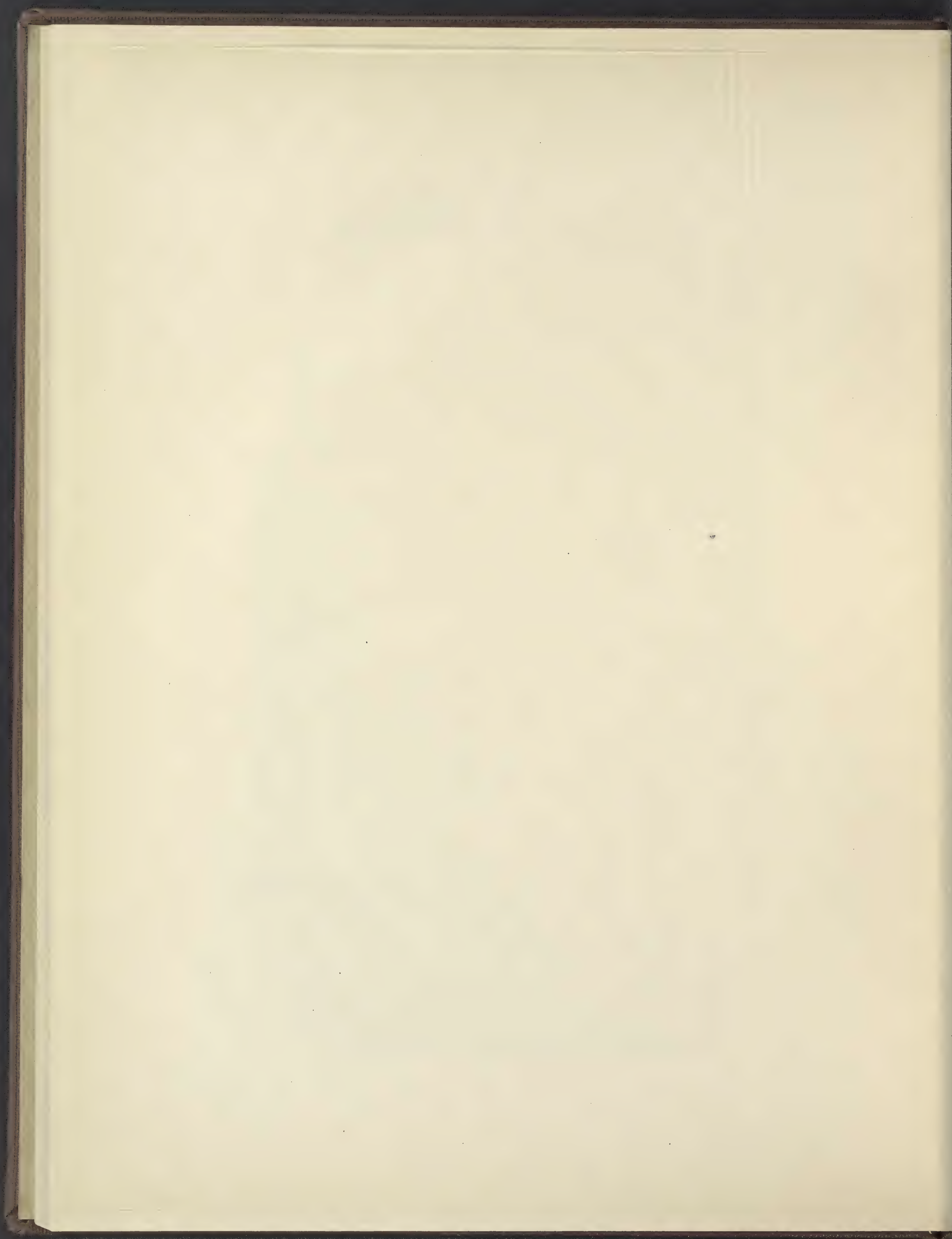


2. SEIBAL: STELA 9



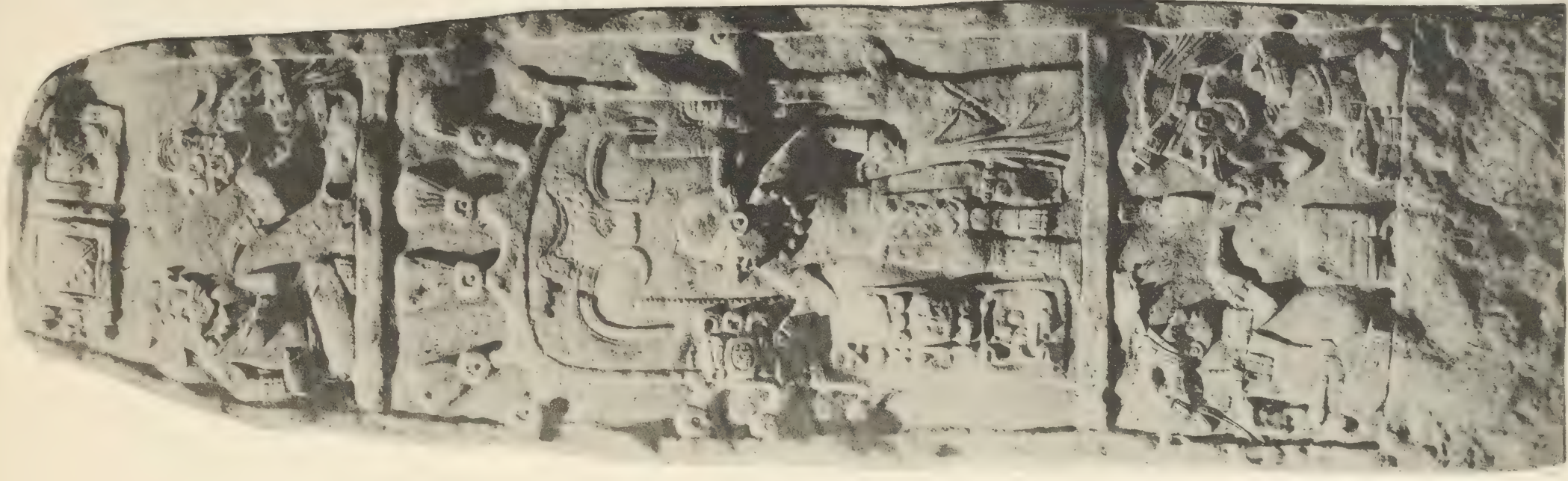


ALTAR DE SACRIFICIOS: STELA 4.

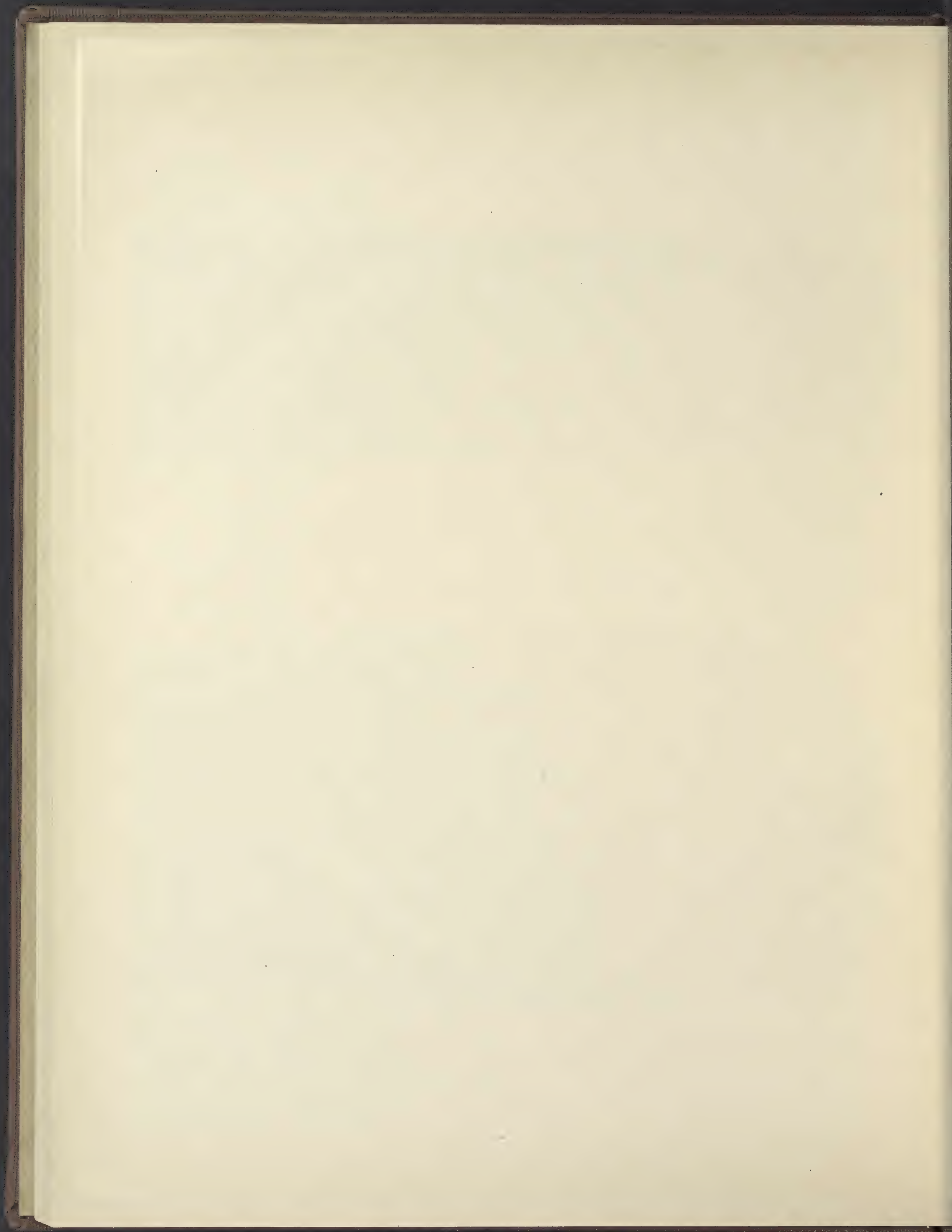




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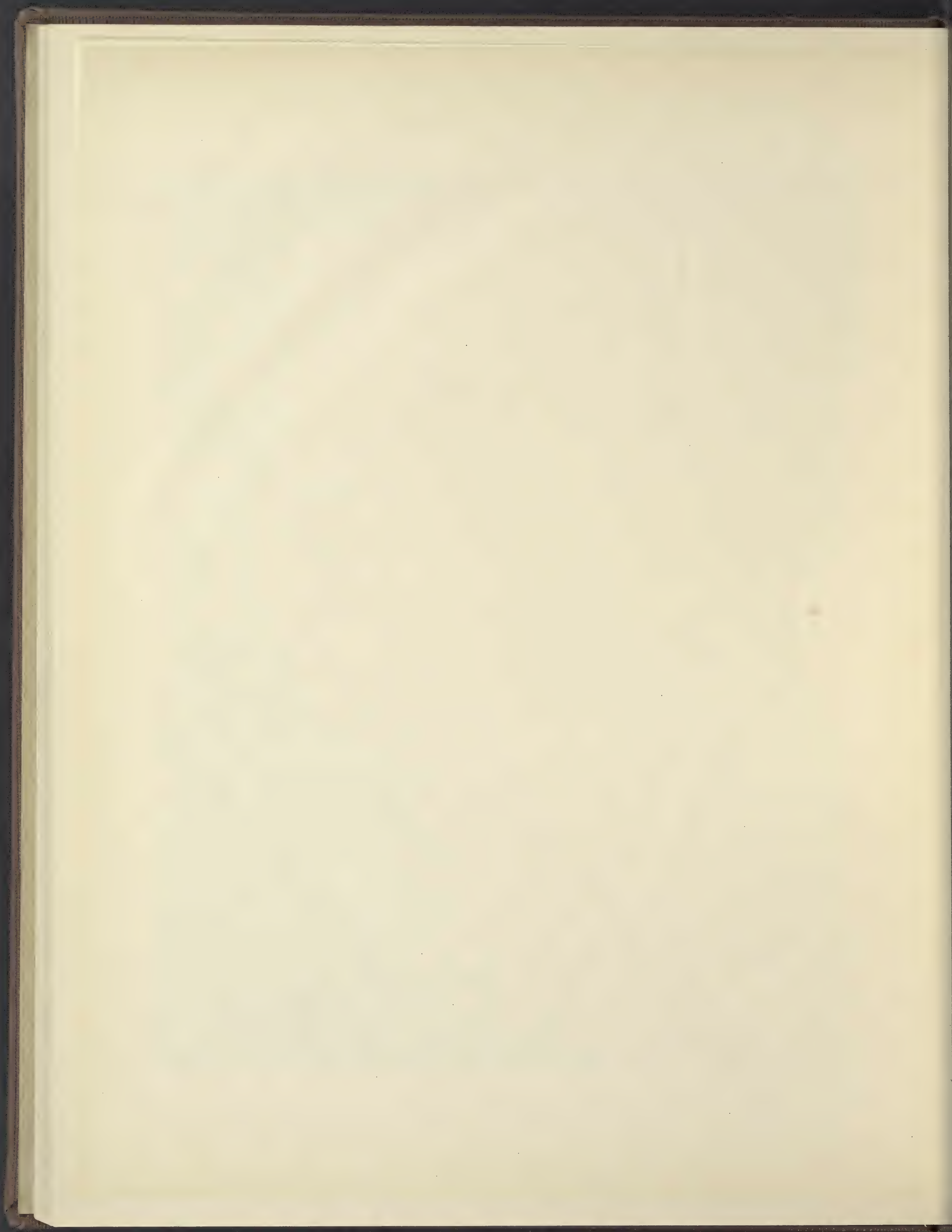


2. SEIBAL : STELA 3.





SEIBAL: STELA 2.

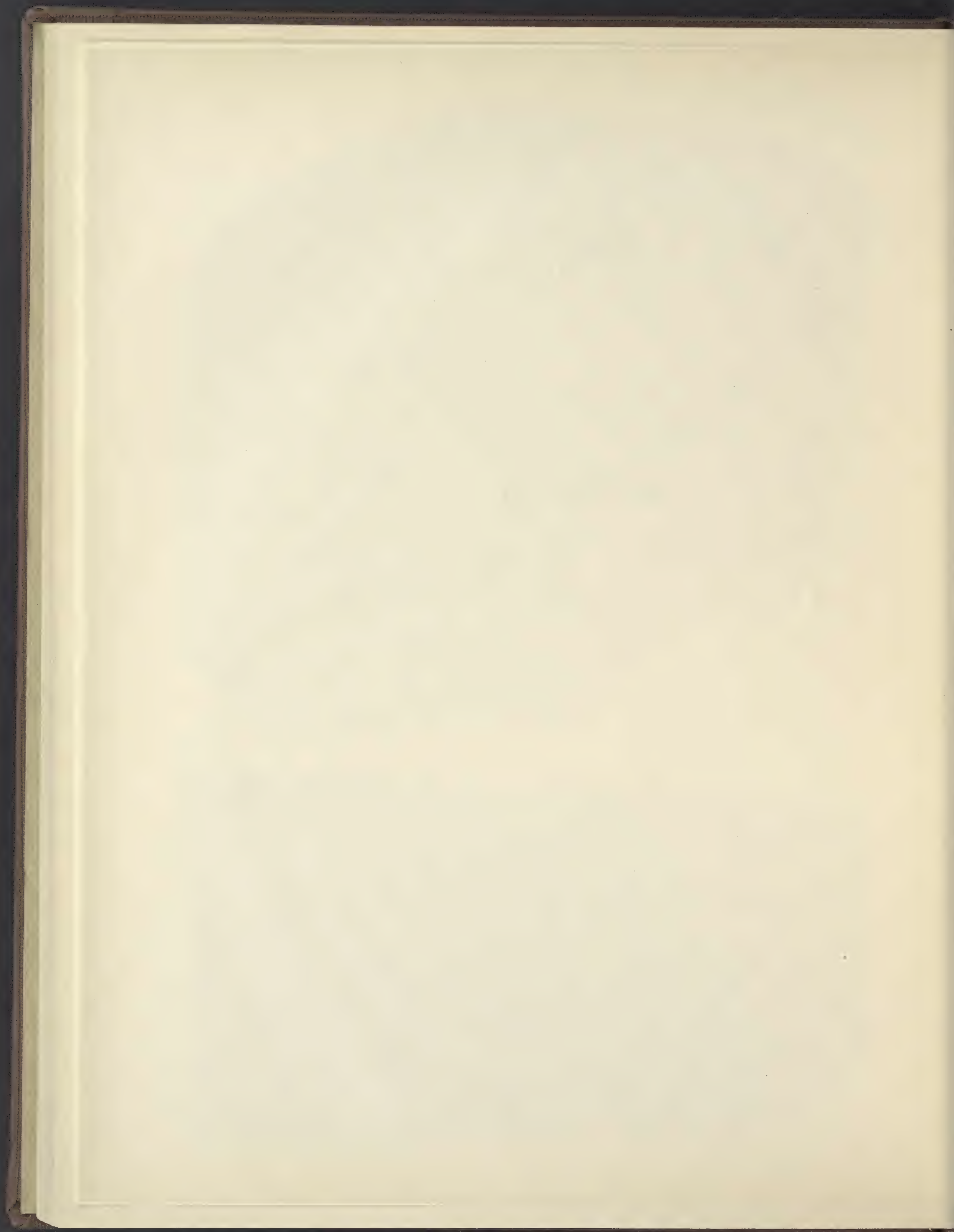




1. SEIBAL : STELA 7.



2. SEIBAL : STELA 5.





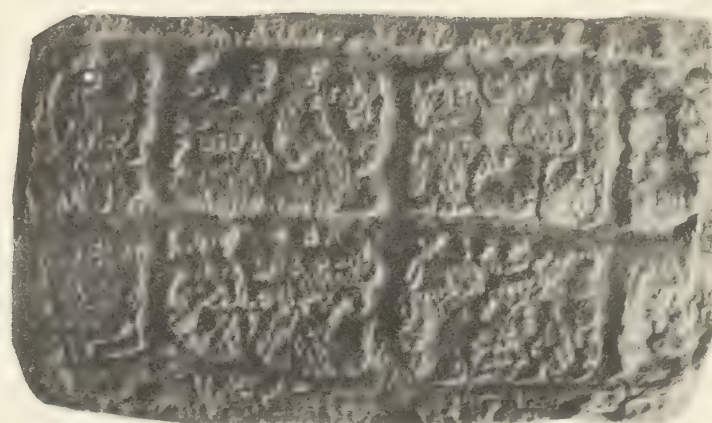
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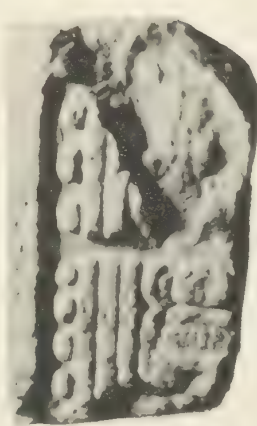
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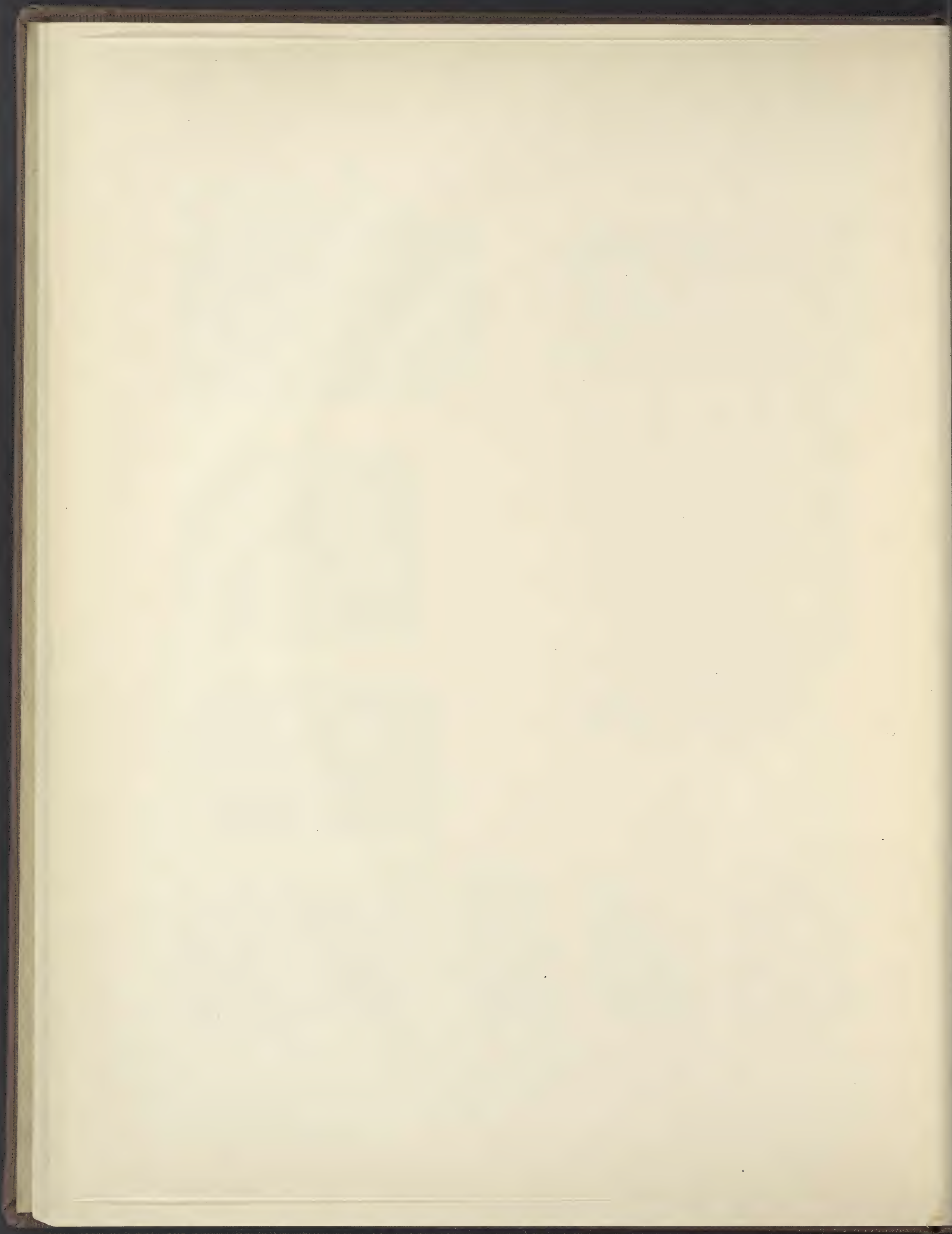
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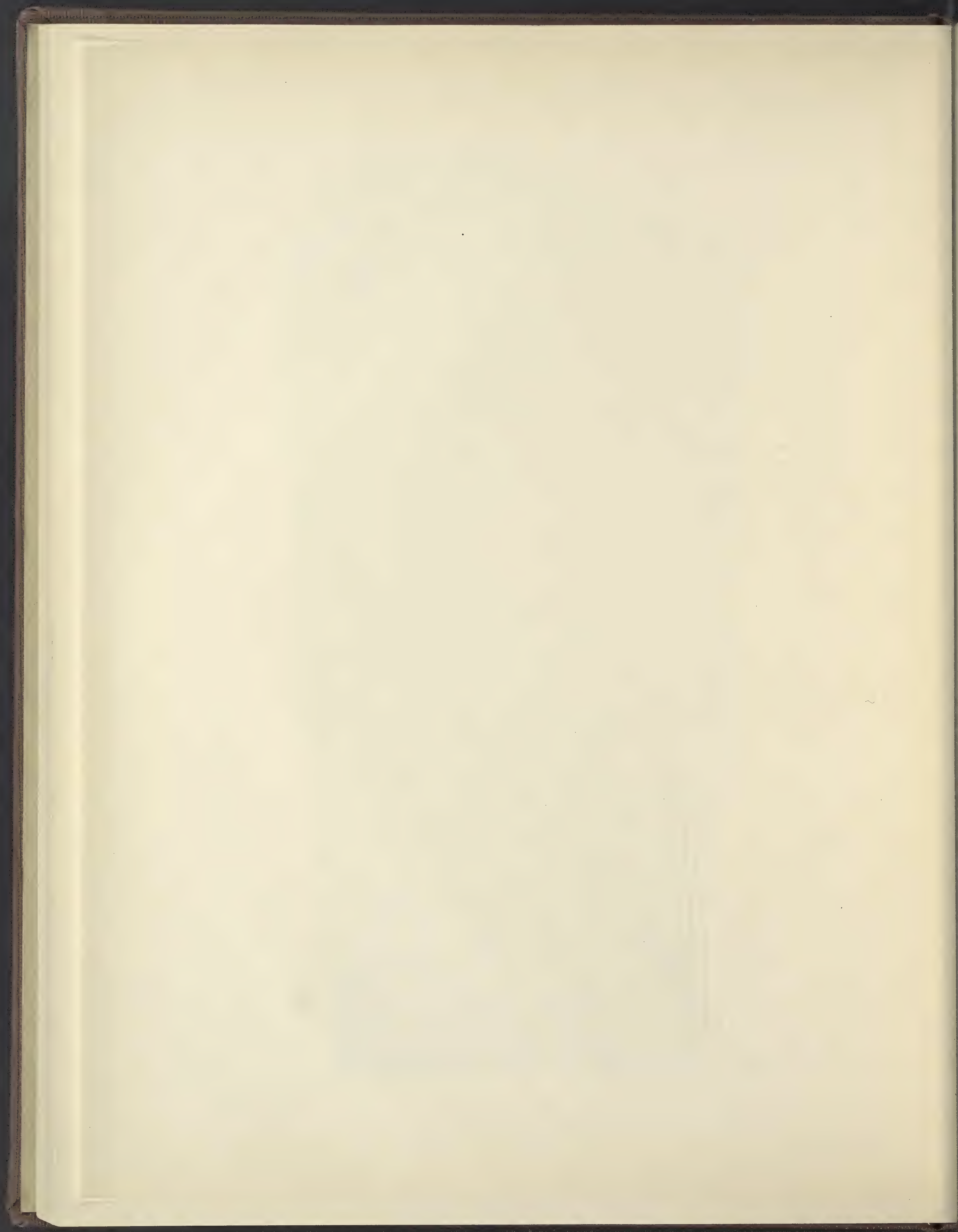
1, SEIBAL: FRAGMENT OF STELA 6.

2-8, SEIBAL: FRAGMENTS OF STELAE 12-15.





SEIBAL: STELA 8.



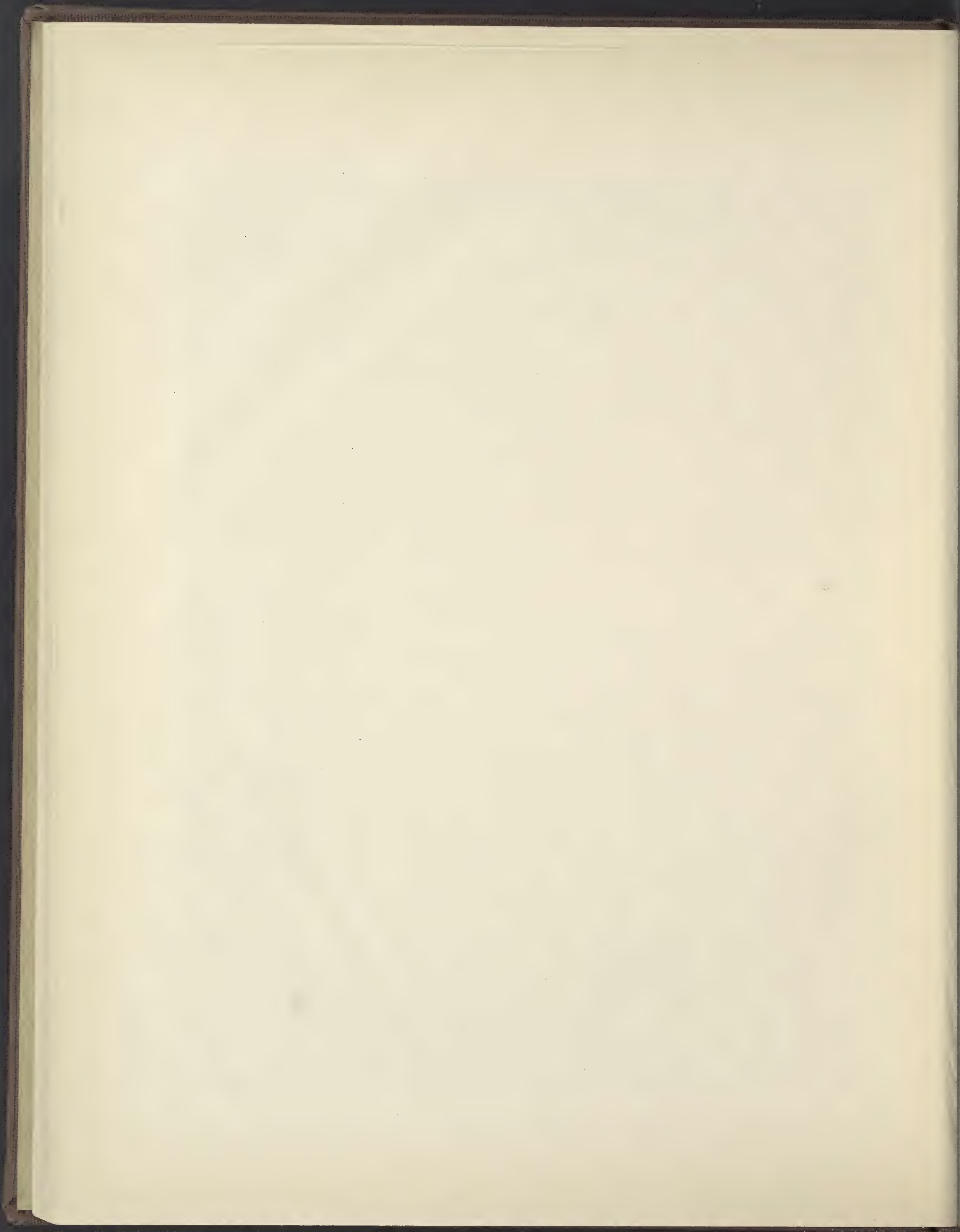


SEIBAL: STELA 10.





SEIBAL: STELA II.





1. SEIBAL: STELA 8. FROM CAST IN PEABODY MUSEUM.



2. SEIBAL: STELA 9. FROM CAST IN PEABODY MUSEUM.

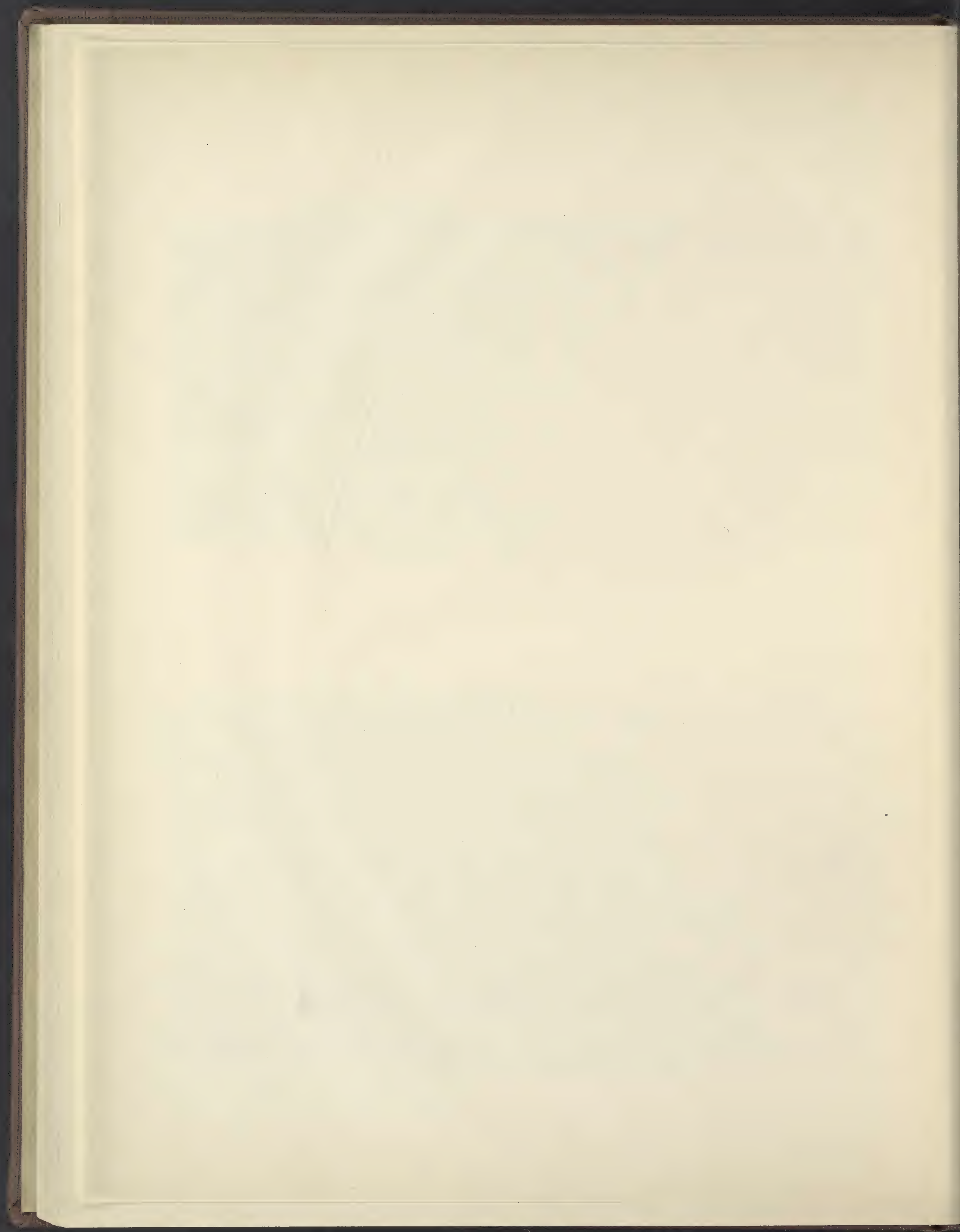




1. ITSIMITE SACLUK: STELA 1.



2. ITSIMITE SACLUK: STELA 4.

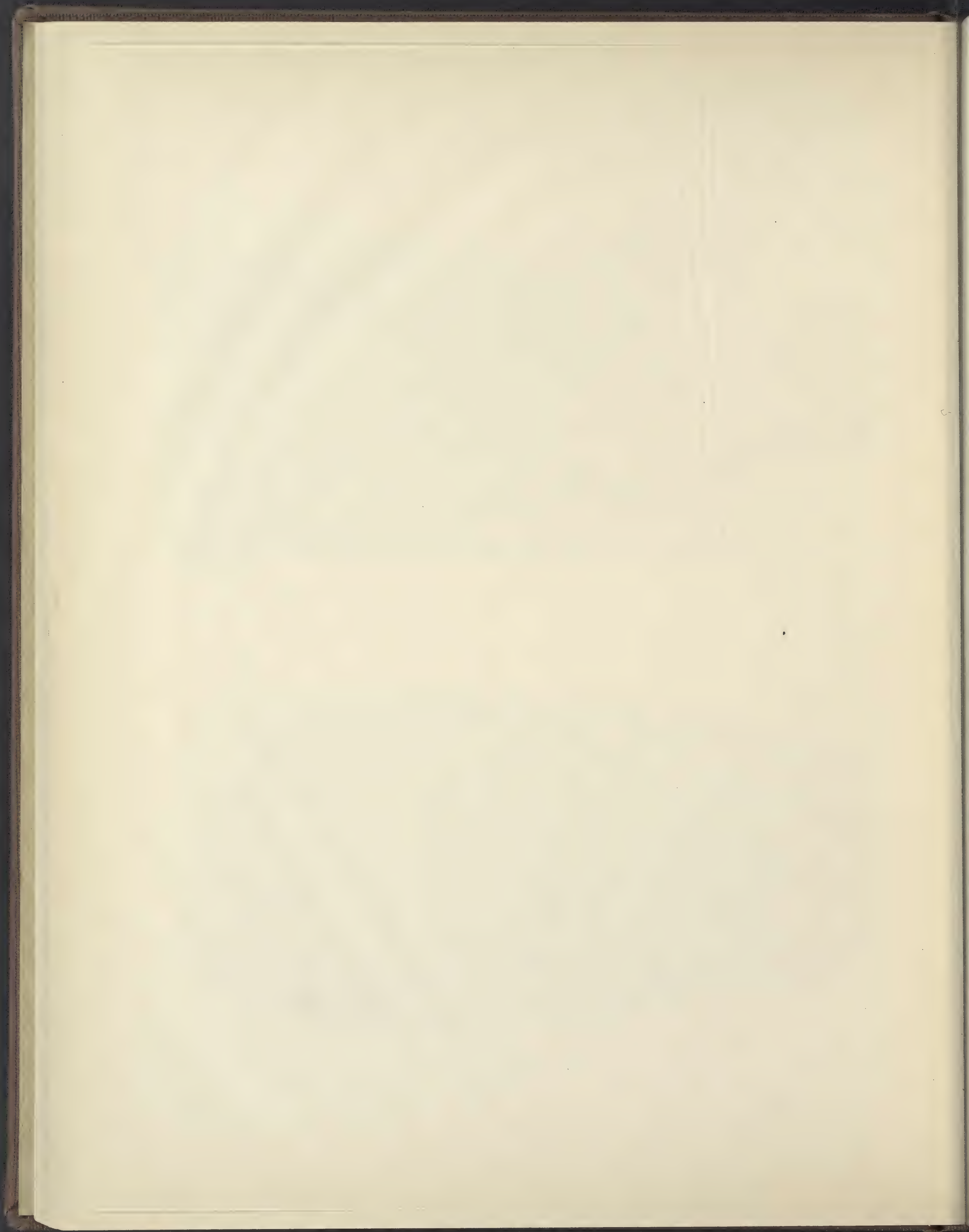




1. ITSIMITE SACLUK : STELA 6.



2. CANKUEN : STELA 2.





1. CANKUEN: STELA 1, EAST SIDE.



2. CANKUEN: STELA 1, WEST SIDE.



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ERRATA.

In No. 1 of this volume

Page 9, line 16 from top, for Guadeloupe, read Guadalupe.

„ 12, „ 20 „ „ „ Stelae 10, 11, 12, 13, read Stelae 8, 9,
10, 11.

„ 16, line 9 from bottom, for grotesque “Tlaloc faces,” read gro-
tesque faces. [The insertion of the word Tlaloc was through
a misunderstanding of the Editor. See note by author on
page 96.]

„ 20, line 22 from top, for (*linteles*), read the Spanish (*dinteles*).



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EXPLORATIONS

IN THE DEPARTMENT OF PETEN, GUATEMALA, AND
ADJACENT REGIONS

XX.

THE SACRED ISLAND OF TÓPOXTÉ IN LAKE YĀXHÁ.

END OF NOVEMBER, 1904.¹

TÓPOXTÉ (*tópošté*) is the name of a certain bush "bearing small, hollow fruit with a thin rind, which burst with a slight detonation when stepped on." *Tóp*, seed, semilla; *ox* (*oš*), ramon tree. The ramon tree bears small, round fruit forming little hard pellets when the thin, fleshy covering is removed. These pellets (or any other kind) placed in a hollow calabash, to be shaken with the hand (*tóp-ox-kab*), formed a diviner's rattle or *sonq'a*.

After completing my explorations at Tikal² I was ready to leave on November 15, 1904. Having reduced my luggage to the most necessary articles, I procured five able-bodied carriers from San José for its transportation, while the three vagabonds I had brought from Tenosique, who were many degrees inferior to the Indians in every respect, were unwilling to carry even a cooking utensil or a lantern, and simply trotted along. Since there was nothing of special interest, from my point of view, on the road from Tikal to the Remate over which I had already passed several times, I determined this time to traverse the wilderness in an east-southeasterly direction and come out, if possible, at Lake Yāxhá. From there I purposed to go to Benque Viejo, and, after procuring the necessary provisions, to undertake from that point the exploration of the large ruined cities lying east of Tikal, — a very circuitous route to be sure! Had it not been for the always troublesome question of provisions and the impossibility of procuring willing men, I should have entered the eastern forests directly from Tikal and should unquestionably have reached at least one of the mysterious cities. But nothing would have been gained by so doing, for such expeditions are advisable only for purposes of reconnoitring, and not when there is work to be

¹ For the location of the sites mentioned in these reports, see the sketch-map, Fig. 9.

² The report on the exploration at Tikal will be published in a following number of these Memoirs.

done. When it is a question of work extending over weeks or months, the business must be managed very differently.

Starting from the aguada of Tikal, we could use for the most part *chiclero* paths. Thus we travelled laboriously from aguada to aguada, where there were usually small ruins (*vestigios*). After the second day's march we arrived at a *chiclería* or *chicle* gatherers' camp, where a few *chicleros* were camping under Miguel Canek from San José. These people received us kindly and sold us some provisions.

At the end of the third day's march, after crossing a chain of hills, we came out at the northern shore of the great Lake Yāxhá, having travelled in all about 14 leagues (60 km.). Three times we had been obliged to wade through inundated forest swamps, *akalché* (*akaltšé*), with the water reaching to our waists. These obstacles were always overcome in the best of spirits, with laughter and joking. Our appearance under these circumstances was naturally far from elegant. It is quite impossible to dress with conventional propriety while travelling through these primeval forests, partly on account of the oppressive heat and partly owing to the circumstance that the low-lying regions are generally more or less under water during the rainy season. It is considered quite sufficient to be only partially clad, and when a destination is reached in a torn, dirty, and soaked condition, the first thing in order is to make one's self clean and put on some better articles of dry clothing, which have been kept in reserve. It is necessary to possess an iron constitution to endure travelling in these regions reclaimed by the wilderness, where in addition to other trials one is tortured by insects of many kinds, and has to subsist in the main on scanty rations.

At the spot where we came out late in the afternoon, we found a few shelter-huts, *champas*, which we at once proceeded to put in order, repairing the roofs with freshly cut palm-leaves. To our great joy we found a cayuco belonging to the *chicleros* fastened to the shore. With this we proposed to reach the island of Tópoxté directly opposite, and also to visit the *viviendas* of Yāxhá at the distant eastern end of the lake. In the meantime some of the men went fishing, others did the cooking, and I, according to my custom, took a bath in the lake. A bath after one of these fatiguing marches gives one a new lease of life. This pleasure, alas, is quite unknown to the natives. They imagine it is injurious to bathe when they are heated at the end of a journey. If they bathe at all, it is not until the following day.

As we were but slightly troubled by mosquitoes and the moon shone brilliantly, the night passed very pleasantly, in spite of the yelling of a pack of wildcats (*gatos monteses*) roaming among the bushes. The Indians called them *cuayu*, and warned the heroic fellows from Tenosique to be on their guard, because these handsome cats were *muy bravos y atrevidos*, and had the bad habit of jumping into hammocks at night and scratching out the sleepers' eyes.

On the following morning I made use of the cayuco to send two of my men to the hamlet of Yāxhá, 6 km. distant, commissioning them to inform the alcalde of my arrival, and to request him to send us a guide to the ruins on the island, and also to buy provisions.

The alcalde of Yāxhá, Ignacio Puc, appeared next day in person to show us the ruins of Tópoxté and to give us all the necessary information regarding existing conditions. We therefore embarked in two cayucos to row across to the island of ancient monuments, lying $1\frac{1}{2}$ km. in a southerly direction, *i. e.*, opposite the north shore. The alcalde informed us — and we were soon able to verify his assertion — that at the west end of the lake there were six little wooded islands and two *islotas*, or very small fragments of islands, all lying close together. Arriving at the northern shore of the island, we fastened our cayucos to trees standing up out of the water and went on shore.

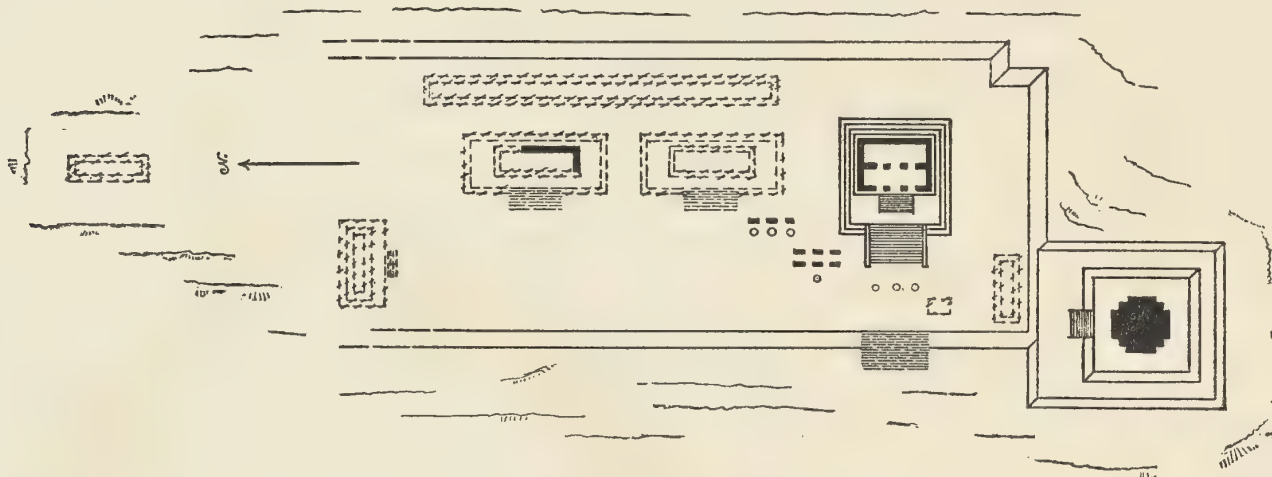


FIG. 10. — TÓPOXTÉ: SKETCH PLAN OF RUINS.

The result of our exploration was as follows: We found that the principal buildings are all on a large terrace or foundation mound near the rocky west shore. Not counting smaller structures, it is possible to distinguish five principal buildings, three of which stand side by side in a line on the terrace, their façades turned toward the west. (See plan of the entire terrace, Fig. 10, which though hastily sketched is necessary to the comprehension of the whole.) On the left wing (*i. e.*, on the observer's right) of these three stands the main temple with three little circular altars before the west stairway. In addition there are on the terrace (but to one side of the circular altars, on the observer's left) six small stelæ, set up in two rows of three each. With these stelæ there is only a single, small circular altar.

The middle structure and that on the right wing are of the same type. On the west side a few steps led up to the platform upon which the small oblong structure was erected, probably containing only a single chamber. In front of the middle structure, a little to the observer's right, stand three more little stelæ, each having before it a small circular altar.

Unfortunately, the stelae and circular altars of Tópoxté have no sculpture of any kind, but one stela has a circle of six little perforations, probably for the insertion of some kind of adornment.

The north side of the terrace is closed by a structure placed across it, of the same type as the two just described, with its façade facing the south.

The architectural finish of the southern end of this group of buildings is formed by a curious, massive structure without entrances or chambers, which, I conjecture, must have been a mortuary monument. It stands a little in advance of the group of buildings, on a rectangular addition to that corner of the terrace. Without doubt its four sides were similarly treated, the north side perhaps being somewhat favored. The structure may have consisted of

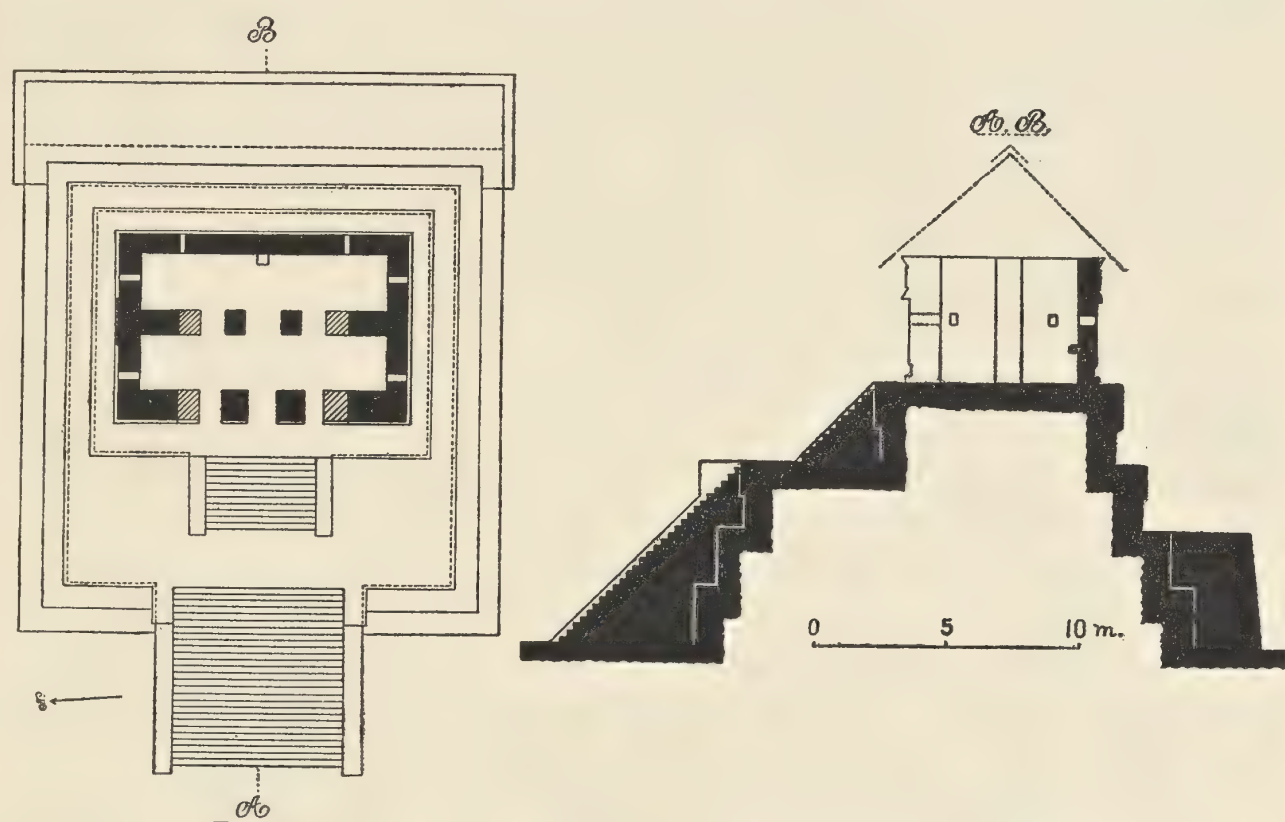


FIG. 11.—TÓPOXTÉ: GROUND-PLAN AND SECTION OF MAIN TEMPLE.

three parts, but its external divisions can now hardly be distinguished. It is not improbable that some future explorer may find a burial chamber full of interesting objects in the interior of this mysterious structure. It will, however, be difficult to break into it without destroying the entire structure.

A more detailed description will now be given of the main temple (Fig. 11), which, with the exception of the roof, is well preserved.

The massive substructure consists of a succession of three terraces with a wide, well projecting stairway on the west side leading to the first platform, from which rises a fourth terrace, three meters high, with a short flight of stairs on the west side leading to the temple itself. The temple consists of two compartments of equal length, built one behind the other. Their inside length is 906 cm. and the length of their façade is 10 m. 70 cm. The

front compartment is 206 cm. wide, while the one in the rear is 235 cm. in width. As may be seen on the plan, the threefold entrance to the front chamber, and that to the rear chamber, were reinforced during some later epoch. Each of the four sides of the structure had small, narrow windows. In the middle of the wall on the long side of the rear chamber there is a corbel, which was undoubtedly intended to support the statuette of some deity. The wooden framework of the roof with its covering of palm-leaves has, of course, disappeared, leaving no trace.

The height of the substructure of four terraces is exactly 10 m., and that of the temple itself, exclusive of the roof, was calculated at 4 m. 80 cm. The masonry is faced on all sides with small hewn stones, which, as usual, are covered with a smooth coating of mortar.

I must not omit to mention that at some later period an addition, about 4 m. wide, was built adjoining the east side of the substructure, quite covering up the first two terraces. It is not improbable that this addition contains tombs.

After cutting down obstructing trees, I photographed the temple from a southwest, diagonal point of view (Plate 14).

Taking into consideration the small circumference of this island with its ruins, I came to the conclusion that it never could have harbored an agricultural population of any size, but probably the main settlement had been established somewhere on the high northern shore of the lake, and in no case on the southern shore because that is flat and marshy.

In three days our work on Tópoxté was ended. We therefore determined to leave the camp on the north side of the lake and remove to the hamlet of Yāxhá, for which purpose we were permitted to use the government canoe, made out of a great *caoba* tree, which had only very recently been placed at the disposal of traders and travellers.

While rowing over to the distant hamlet of Yāxhá, I carefully scanned the green outlines of the forests on the rising north shore, clearly defined against the cloudless blue sky. In so doing I became aware of an extended chain of elevations appearing here and there. I felt convinced that they indicated an extensive ancient city, the exploration of which I determined to put into execution at once.

XXI.

THE RUINED CITY OF YĀXHÁ ON THE NORTHERN SHORE
OF LAKE YĀXHÁ.

DECEMBER, 1904.

THE name Yāxhá, Green Water (*Yāš*, green, and *há*, water) is here applied in a threefold manner: 1. As the name of the lake. 2. As the name of the ruined city on the northern shore. 3. As the name of the collection of huts at the east end of the lake.

When we arrived at the *viviendas* of Yāxhá, situated at the extreme eastern end of the lake, the *alcalde*, Ignacio Puc, placed at our disposal an abandoned hut in good condition, in which we settled ourselves and our belongings as best we could.

Unfortunately the social disintegration, prevailing throughout the southern portion of the peninsula of Yucatan and the greater part of the Department of Peten, had seized even this tiny Indian settlement. I found everything on the eve of a general breaking up. Most of the cabins were already abandoned, and now only served travellers and muleteers as a shelter or as fuel, the inhabitants having either died or emigrated to British Honduras. The last three remaining families were making their arrangements to remove to Benque Viejo, which was very inopportune for me, since it would then be impossible to buy provisions for my always hungry men.

In the midst of these trying conditions, with my men from San José grown impatient though otherwise perfectly tractable, but never liking to be long absent from their village, and the Tenosique loafers, always discontented, hating all work and thinking only of guzzling, it was imperative that the exploration of the north shore with its hidden ruined city should be set on foot without delay. Foreseeing that we should frequently have to row up and down the lake, I hired a *cayuco* of the *alcalde*, so that in this respect we should be quite independent.

On one of the following days, therefore, we rowed to that spot on the north shore above which we thought we had observed one of the larger groups of *cuyos*. We fastened the *cayuco* and entered the forest. Having reached the wooded plateaus, we suddenly found ourselves in the midst of numerous mounds of ruins, which, as we soon discovered, stretched in a long line from east to west, while the extension of the city site from north to south was at no point considerable.

During the week consumed in the examination of these mounds we returned every afternoon to our hut in Yāxhá, where a modest meal awaited us. When our laborious search was ended, this ruined city—more than 3 km. in length—had been thoroughly explored, even to its obscurest

corners. We had found ten sculptured stelae; half of the number, however, being wholly destroyed, while the others still admitted of being photographed.

We will begin the description of the city with the main temple at the east end, and conclude with the group of structures at the west end, where we found Stelae 8, 9, and 10 and the large, circular altar (plan, Fig. 12).

Upon the levelled top of a natural elevation rises the east, main temple, its pyramidal substructure consisting of three high steps or terraces with the masonry in a partially ruined condition. On the west side of the pyramid a flight of stairs leads to the platform on top, where are the crumbled walls of the temple, consisting, as it seems, of a single, small compartment with an entrance on the west. That this temple interior had a vaulted ceiling is proved by still distinguishable fragments of vaulting. The mortar covering of the exterior still shows traces of red.

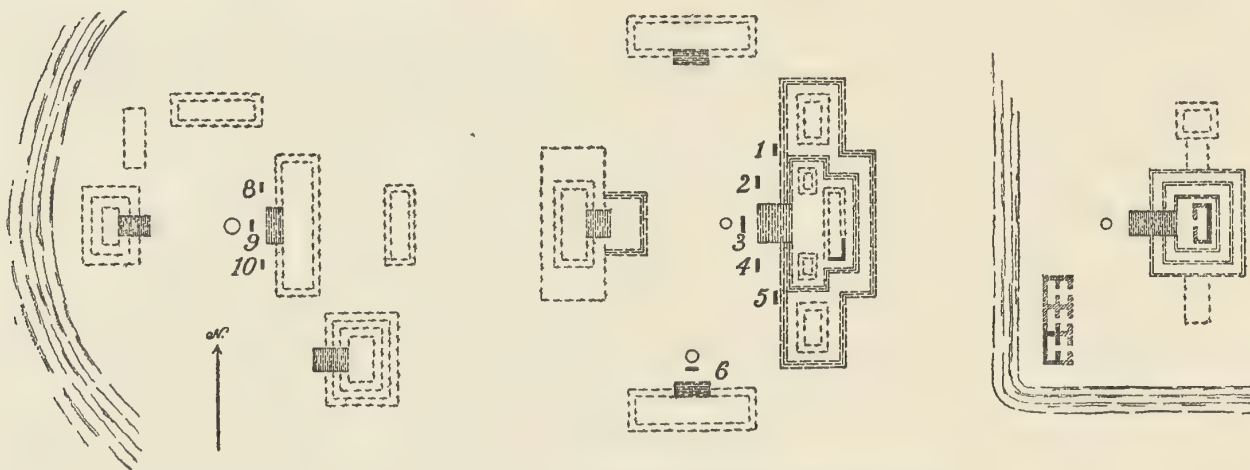


FIG. 12. — YAXHÁ: SKETCH PLAN OF RUINS.

Below, on the approach to the pyramidal structure, just in front of the stairway, I found a much weather-worn and cracked circular altar, with traces of sculpture in strong relief still visible on its upper surface.

To the north side of the first terrace is joined a structure which may have been a small outer temple, and there are also vestiges of other minor edifices.

Southwest of the pyramid are the ruins of an oblong palace, which once consisted of three chambers in a row, each probably with a corresponding compartment in the rear. One of these compartments (with a triangular, vaulted ceiling) is still partially preserved.

Starting from the east, main temple, and going west for nearly a kilometer, one passes insignificant heaps of débris here and there, but eventually arrives at a square enclosed by structures on all four sides. I call this square *The Square of the Six Stelae*.

The north side of the square is bounded by an oblong mound of ruins, and all that can be said of it is that the façade of the original structure must

have faced the south, on which side a few steps led to the platform of the substructure. We found no stelae on the south side of this north structure.

Opposite the north structure is a similar mound of débris of what may be called the south structure, whose façade must naturally have faced north. Before this north side, just in front of the few steps of the substructure, is a still upright stela with a circular altar before it. I have called this Stela 6.

The west side of the square is closed by a large mound of ruins, doubtless of the west structure, with a façade facing east. The substructure of this ruin forms a preliminary, eastern terrace to which is joined the oblong, main terrace, which is surmounted by a structure with a little flight of stairs in the middle of the east side. No stela was found in front of this structure.

The east side of the square is closed by the east structure, a large temple-palace with a complicated ground-plan; its façade and stairway faced the west, as a matter of course. A now ruined stairway leads high up to the top platform, upon which, both on the right hand and on the left, three must once have stood a little outer temple (*templete*), while further back, occupying the whole length of the platform, stood the main temple, probably consisting of three compartments in a row. There are still some remnants of masonry at the southeast corner.

Half way up to the top platform, there was a lower structure forming a right and a left wing and a passage around to the rear of the middle structure. On the right wing, and also on the left wing of this terrace, there is a heap of débris, evidently of the flanking structures which stood there.

On the open space along the west side of this group of structures are five stelae, 1 and 5 standing a little back, while 2, 3, and 4 are set forward, and a large circular altar stands in front of 3. The backs and the narrow side-faces of all these five stelae are plain.

Stela 1 (Plate 15, Fig. 1). I must preface the description of this stela by explaining that the conditions prevailing with regard to Stelae 1 and 5 of Yāxhá are the same as those regarding Stela 2 of Tikal. After some great public calamity (drought, famine, disease, war) the priests broke the image of the deity in which the people had lost confidence and with great ceremony set up and consecrated a new and, if possible, a better one, which was hailed with renewed trust by the populace, equally stupid and blind in all ages and in every zone! The top of the shattered image was then usually inserted somewhere in the immediate vicinity as a warning to the deities, so fickle and ungrateful in spite of all the sacrifices, and so inconsiderate as to compromise the infallibility of the priests in the eyes of the people!

As Stela 1 (according to the enumeration) of Tikal is an improved repetition of Stela 2, so in Yāxhá Stela 2 appears as a substitute for Stela 1, but with an entirely different bas-relief, and Stela 4 replaces Stela 5, repeating the original figure and the accessories with but slight variations.

There can be no question here of stelae broken by falling trees or the

mischievous of man, for the top pieces of Stelae 1 and 5 were quite regularly let into the cement pavement a little to the rear, the cement covering up several centimeters of the bottom of the bas-relief at the line of fracture.

The preserved fragment of Stela 1, which is rounded at the top, measures 130 cm. in height and 94 cm. in breadth. The design of the bas-relief on the west side must have been a very peculiar one and can no longer be understood. What makes the comprehension of this relief particularly difficult is the fact that the large horse-shoe-shaped ear-ornament with seven perforations (below on the observer's left) does not correspond to a large profile face of any principal human figure in an upright position, but seems to have only a symbolic meaning, while in an oblique line toward the front there is a face in profile with a smaller ear-ornament — a disc with a perforation and scroll-work at the top and bottom. Whether the man to whom this head belongs is supposed to be standing or sitting cannot be determined. He seems to be stretching his right arm backward and the left one forward, so that the row of glyphs opposite his face appears to be resting upon his hand, while a serpent winds above the head-dress with its head resting on the topmost glyph. Above the serpent there are large, conventionalized, open jaws surrounded by confused, symbolic scroll-work.

Stela 2 (Plate 15, Fig. 2). Affected by the action of the elements and by falling trees, this stela has crumbled away just above the face in profile. Its present height from the cement pavement to the top is 275 cm., to which should be added about 75 cm. for the piece let into the ground, and perhaps one entire meter for the missing piece at the top. The width at the base-line of the figure is 122 cm.; former thickness about 65 cm., now somewhat less, since the back of the stone has scaled off considerably.

West side. The 70 cm. from the cement pavement to the bottom line of the band of glyphs are plain. The width, or height, of the band of glyphs is 24 to 29 cm. The details of these three large glyphs are plainly visible on the photograph. The upper edge of the band of glyphs is the base-line of the figure, which is represented from the right side with the left foot a little advanced, and the face naturally turned toward the south. The foot-gear is fastened by an elaboration of leg-bands and cross-gartering reaching to the knee. The girdle is ornamented with St. Andrew's crosses and circular knobs with a central indentation, and a large head in profile is attached to the back. The breast-cape (necklace) consists of three rows of beads, and a peculiar ornament appears under the chin of the face in profile. The priest holds the ceremonial bar diagonally on his right arm, which shows at both ends the conventionalized, open jaws holding a face in profile. The uplifted left hand holds out a mask with an ornamental crest.

Behind the right leg there is a large head with a fierce countenance, and in front of the left foot a grotesque face, composed of symbolic signs, with a Kin sign above the symbol representing the eye.

The deepest depressions of the sculpture, as well as those of the glyphs, still show vestiges of beautiful, blood-red color.

Stela 3. This is the middle one of the five stelae, and is unfortunately completely shattered from the symbolic base up. The large fragments lying on the ground have become very porous from the rains, and the relief-work has crumbled off. The remaining portion is still firmly imbedded in the cement pavement and shows, on the west side, the base of the bas-relief measuring 24 cm. in height. It is very well preserved, but did not seem to be important enough to be photographed. Its design is a fantastic head in profile, possibly that of an animal, surrounded by grotesque profiles and scroll-work extending to the right and to the left. The breadth of this stela is about 120 cm.; its thickness, 67 cm.

Stela 3 is the only one of the five stelae having a circular altar before it, but this also is so completely weather-worn and cracked that its upper surface barely retains a trace of sculpture. In front of the other four stelae the votive offerings were placed directly upon the cement pavement, and in digging around them numerous sherds of pottery vessels, as usual, came to light.

Stela 4 (Plate 16, Fig. 1). This stela is broken off above the shoulders of the priest. Its present height, from the cement pavement to the horizontal line of fracture, is 240 cm., to which should be added about 75 cm. for the portion let into the ground, and about 125 for the missing piece at the top. Breadth at the bottom, 125 cm.; thickness, 65 cm.

West side. Since, as I have already said, the principal figure on Stela 4, with its accessories, is a repetition of that represented on Stela 5, and many of the details are more distinct now on one, now on the other, the description of Stela 4 may be regarded as pertaining to whatever still remains on Stela 5. The plain portion at the bottom of the west side, from the cement pavement to the lower line of the symbolic band of glyphs, measures 80 cm. in height; the band itself, 26 cm. The design on the latter may be regarded as consisting of two large compound glyphs. A personage, doubtless of high, sacerdotal rank, is represented from the left side, standing on a slightly inclined base-line, the right foot a little in advance, and the face looking toward the north. The foot-gear resembles that of the personage of rank on Stela 2 and the leg-bands here also reach as far as the knee. The girdle seems to be nearly covered up, but here, and also on Stela 5, an ornamental head appears to be attached to it in front. The necklace or breast-cape is of round beads, and on Stela 5 there is a face with small pendants on the breast. The cuffs worn at Yāxhá are different from those which were customary in other cities, as shown on Stelae 4, 5, and 6. As the faces and head-gear of both stelae are destroyed, we must pass them over in silence.

The priest holds the ceremonial bar diagonally on his left arm; it has the conventionalized, open jaws at each end, holding the large face of a

deity. The face at the upper end of the bar is worn away on both stelae, but on the lower end the face with goggle-eyes and a kind of moustache (or nose-ornament) is plainly visible in both cases. An ornamental chain extends from the ceremonial bar obliquely across the body and passes around to the back. Upon the outstretched right hand rests a profile head with a singular crest. This is very distinct on Stela 5.

I am inclined to think that a large head with pendants is attached to the back of the priest.

On the background of Stela 4 there is a large glyph in front of the right thigh, with the sign for 9 placed horizontally across the top. Behind the left thigh, at the end of the peculiar chain — perhaps attached to it — is a large animal mask, out of the mouth of which twines a serpent stretching out its tongue in the shape of a double scroll. The deepest indentations still plainly show vestiges of beautiful, blood-red color.

Stela 5 (Plate 16, Fig. 2). It can only be said that the upper half of this stela, which is let into the cement pavement, is 175 cm. in height and 107 cm. in breadth. From the face up all is worn away, but many details of the remaining portion are still quite distinct.

Stela 6 (Plate 17, Figs. 1, 2). In front of the north side of the south structure stands Stela 6, with the most important relief on its north side, one of less importance on its south side, and a double row of glyphs on each of the narrow side-faces, *i. e.*, on the east and west sides. The height of the stone from the cement pavement to the extreme top is 310 cm., to which should be added about 75 cm. for the portion let into the ground. Breadth at the bottom, 104 cm.; thickness, 60 cm.

North side. The symbolic scroll-work of the base reaches down to the cement pavement and measures 78 cm. from the ground to the base-line of the figure. In order to arrive at some comprehension of the design on the base, the photograph must be held upside down, when a profile face will be seen in the middle, with scroll-work arms extending to the right and left and ending in hands curving upward. Turning the picture right side up again, a little kneeling figure with a conventionalized head can with difficulty be distinguished close behind the profile. The surrounding scroll-work is quite distinct, but defies description.

The personage of rank, overloaded with ornaments, is represented from the left side with the right foot a little advanced. He wears high foot-gear, a girdle with St. Andrew's crosses holds the tiger-skin loin-cloth at the waist, and to the large fastening in front is attached an interesting head in profile with pendants. A mask is also attached to the front of the breast-cape. Beginning at the neck and shoulders, elaborate ornamentation frames the whole face (the crescent-shaped ear-ornaments are particularly striking) and develops upward into a fantastic helmet, with what seem to be serpents curving forward and backward. An ornament, looking like a large head

with pendants, is attached to the priest's back. In his right hand the priest holds a standard with an animal's head, overtopped by a crest of feathers, on the cross-bar. The left hand holds some kind of a pendant. In front of the right foot kneels a man, done in reduced size, grasping the shaft of the standard. From the side of the girdle with St. Andrew's crosses, an ornamental chain extends toward the back, and at the end of it crouches a manikin stretching his right arm through a ring of the chain and resting on scroll-work which reaches down to the base-line of the relief. (Owing to strong shadows the manikin cannot be seen on the photograph, but its counterpart appears on Stela 10.) Remains of dark-red color appear in the indentations of the stucco.

In the month of December, by the way, no sunlight fell upon the relief, which faced the north and looked perfectly black. For the time being, therefore, we cleaned it and cut down impeding trees. But when I revisited Yāxhá in May, 1905, on my return from Benque Viejo, and the sun's rays fell from the north early in the morning, I photographed this stela in all haste.

South side. The relief on the south side was of a less elaborate nature, but is now so badly worn by the rains that it is quite impossible to make it out.

East side. On the east narrow side-face there are two perpendicular rows of twelve glyphs each, making twenty-four in all. Though the top glyphs are worn away, the middle and lower ones are still fairly well preserved, for which reason I photographed this side in a very favorable light just before noon.

West side. The west narrow side-face is so nearly worn away, that I thought it would be useless to photograph it. It is just possible to distinguish that this side also had 2×12 glyphs arranged in two vertical rows.

Before the north side of this stela stands a circular altar, once displaying relief-work on the upper surface, which is now worn away and cracked.

Starting from the square of the six stelae, and going directly west for a considerable distance, between more or less insignificant heaps of ruins, we reached a group of mounds of different sizes lying in close proximity to each other. Some of these *cuyos* are undoubtedly the remains of large, pyramidal main temples.

Stela 7. In the midst of these mounds, I found the lower half of a stela lying on the ground with reliefs of figures and glyphs on all four sides. Unfortunately, large pieces of this fragment were cracked off and lay about, while the upper half could not be found. This is all the more to be regretted because the limestone of this stela is extremely hard, and the reliefs seemed but little affected by the action of the elements. The height, or length, of this fragment is 135 cm.; breadth, 78 cm., and thickness, 43 cm.

It is plain that the relief on the front of this stela must have represented a standing figure partly from the side, and each of the narrow side-faces was ornamented with a similar figure in profile. The relief on the left side-face was very well preserved — except for some scaling off on one of the edges — showing from the girdle down both legs together with the feet and a piece of the scroll-work base.

The back of this stela apparently had four vertical rows of glyphs, probably twelve glyphs in each row. The lowest five glyphs of each row were partially preserved; large pieces had also scaled off of the back of the stone in consequence of forest fires.

Continuing in a westerly direction, we soon reached a monumental square, not far from the large group of *cuyos*, which I named *The Square of the Three Stelae*. It had formerly been enclosed by structures on three sides — east, west, and north — and was open on the south.

The square is bounded on the north by a large, low heap of débris; the façade of the former structure faced the south.

The west side is closed by a higher heap of ruins, probably of a temple with pyramidal substructure having a façade and stairway facing the east. Adjacent to the left wing of this structure is a smaller mound.

The east side is occupied by a large, long mound; its former façade, and probably also the stairway, faced the west. Behind the ruins of this structure is another smaller mound, and on the left flank, but a little to the rear, stands a large high *cuyo*, the remains, no doubt, of a large pyramidal temple, whose façade and stairway must have faced the west.

In front of the oblong structure on the east of the square, stood the three stelae, Nos. 8, 9, 10. Stelae 8 and 10 are set back a little, and Stela 9, with a large circular altar, is somewhat advanced.

Stela 8. Owing to the softness of the stone the entire upper half of this stela has fallen off and been converted into rubble. Breadth, 1 m.; former thickness, about 60 cm.

Let me say here that the design of the relief on the west side of Stelae 8 and 10 must have resembled that on the north side of Stela 6. The relief on Stela 8 deviates from those on Stelae 10 and 6 only in this, that the principal figure is represented from the right side, with the left foot a little advanced. The face is looking toward the south, while the face of the principal figure on Stela 10 looks toward the north, as it does on Stelae 2 and 4. The base of the relief on Stela 8 consists of symbolic scroll-work.

A personage, done in reduced size, kneels in an attitude of entreaty in front of the principal figure, and behind the latter the tiny manikin can be seen (as on Stelae 10 and 6), with one little arm drawn through the ring of the chain ending at that point.

Since the remains of the relief on Stela 8 were very much worn by the

action of the elements, it was not photographed. There was no circular altar in front of this stela nor in front of Stela 10.

Stela 9. The height of the enormous middle stela may have been four or five meters. Its breadth is 153 cm., and its thickness 75 cm. or more.

This colossal stone lies shattered on the ground, and as it is very porous and quite soft the relief is entirely worn away. In front of this giant stela stands a very large circular altar, $2\frac{1}{2}$ meters in diameter, which is likewise so shattered and weather-worn that there is no trace of a possible relief to be found on its upper surface.

Since the reliefs on Stelae 3 and 9 in all probability represented totally different personages, — deities perhaps, — their destruction is all the more to be regretted.

Stela 10 (Plate 18, Fig. 1). Only the lower half of this stone is still in a state of preservation, while the upper portion has turned to rubble in the course of time. The breadth of this stela is 110 cm., its thickness about 60 cm.

On the photograph of the stela the base can plainly be seen, consisting of symbolic scroll-work, in which there seems to be an arm ending in a serpent's head. The principal figure standing on the base-line is represented from the left side, with the right foot a little advanced. The man, done in reduced size, kneeling at the feet of the principal figure, can be plainly distinguished, and likewise the manikin at the back, sitting upon an animal's head, with pendants, and thrusting his right arm through the last ring of the chain.

The Square of the Three Stelae forms the west end of Yāxhá, and at the rear of the west structure the land slopes down to a deep ravine running transversely.

I estimated the distance from the square of the three stelae to the main temple at the east end to be more than three kilometers.

It is easy to imagine how the architectural arrangement of the city — a long line of monumental structures surrounded by thousands of cabins — must have offered great convenience of living to the people at large. The inhabitants had but a few steps to take down the gentle slope of the declivity on the south to reach the clear waters of the lake, while toward the north stretched boundless plains inviting the cultivation of maize.

No doubt thousands of cayucos, or dug-outs, cruised in all directions on the waters of the lake in those distant days. What a contrast to the miserable conditions of the present day in spite of its higher civilization, which is of no avail when all the human beings are on the eve of extinction or of moving away!

Since practically complete ignorance prevails in Europe and in the United States, and even in Mexico and Guatemala, regarding Lake Yāxhá and its environment — for it is astonishing how few people of education travel

in these really extremely interesting countries — I will close this report with some explanatory remarks.

The sheet of water in question here is, strictly speaking, a double lake, or, if you will, two different lakes meeting at an imaginary central line at an obtuse angle and connected by a natural canal. One lake called Yāxhá, Green Water, extends from east to west and is about two leagues ($8\frac{1}{2}$ km.) in length. The other lake is called Sácnab, White Water Lily, after the *Nymphaea alba* blooming upon its surface. It extends from southwest to northeast. The east end of one lake is connected with the southwest end of the other by a shallow arm of water, so that cayucos can pass from one lake to the other, which is of great advantage to travellers and traders desirous of transporting their luggage as far as possible by water in order to save their mules.

Near the western end of Lake Yāxhá lie the six islands and the two *islotes*. Passing along the south side of this group of islands one enters a long, narrow, west arm, at the end of which is the landing-place called El Paso de Ixtinta.

From El Paso de Ixtinta to the Aguada del Tigre, the distance is four leagues. According to my calculation Las Ruinas del Tigre must be situated not far to the southwest of this aguada. I could not explore these ruins, however, owing to the unsettled conditions prevailing among the Indians of Yāxhá. These are the ruins which Alfred Maudslay cursorily surveyed and called "San Clemente" after the station of that name lying two leagues beyond on the way to Peten.

The whole stretch of country from Ixtinta to San Clemente must have been thickly settled in ancient times. At suitable places wherever one enters the forest on the right or left side of the road, he invariably meets vestiges of more or less extensive settlements, while El Tigre and Yāxhá must be regarded as the two largest ruined cities in that portion of the country.

Generally speaking, the water of Lake Yāxhá does not look green from a distance. The color effects change according to the surroundings, the clouds, the position of the sun, etc. But in passing along by the north shore, delicate, emerald green filaments can be seen, probably a tiny variety of algae, which impart a green color to the water at very close view.

During a storm, rowing on the lake in a swaying dug-out is often attended with danger. In such cases it is best to keep under the lee of the north shore or to wait until the storm is over. We were in no slight peril several times during our afternoon trips from the ruins back to the hamlet, when the wind, coming from the east, swept with great violence over the water.

Accidents sometimes happen and the water deities claim a sacrifice. Only a few years ago a cayuco, bringing a load of *chicle* from Paso de los

Chicleros to the hamlet of Yāxhá, was overtaken by a furious storm and capsized. Three men were drowned and the load of resin sank to the bottom. One of these men, named Fernando Chi, was the owner of the hut which the alcalde had assigned to us, and the father of the beautiful Gregoria Chi, whose lovely oval face represented a higher race type than that of the rest of the people, who have pronounced round heads. The three heads of families of Yāxhá, who were on the point of departure with their families and chattels, were Ignacio Puc, Marcos Aké, and Anacleto Aké.

The wife of Anacleto Aké was an industrious woman who was assisted in her household duties by the attractive Gregoria Chi, and together with her provided my men, as far as possible, with *tortillas* and *potsol*. She was of that singular type with long, protruding eye-teeth curving back on each side (*colmillos*), which still occurs here and there in the southern part of the peninsula of Yucatan, and is far from beautiful according to European ideas.

While looking at certain ancient pottery figures and grotesque deity-masks, such as are found in these regions, I have often asked myself whether a race of human beings ever existed in a far-off epoch, on this or another continent, with teeth so formed, or whether the very protruding teeth with a sideways curve were not merely an exaggeration on the part of the sculptors. But the fact of the matter is, that in isolated instances this "gorilla-type" is still met with, and at once reminds one of the old pottery figures, and must be regarded as the very last remnant of a now vanished race.

We saw no ducks either on Yāxhá or on Sácñab. They would have been a very welcome addition to our too frugal meals. Only the ugly, black sea crows (*los malaches*) flew to and fro, subsisting on fish. They do not seize the fish on the surface of the water, but swim for minutes under water and thus catch their prey. Then they perch on barren rocks or dead trees and digest their meal in perfect repose.

There are no fish of superior size and quality in these lakes, only the favorite *tencuayacas*, the little *sardinas*, and perhaps a few others.

Let me remark here that I observed an extremely pretty, dazzlingly white little rodent, which ran quite fearlessly to and fro on the rafters of our cabin. The Indians called it *sábin*. Fully pronounced the name of this rare little creature is probably *sácbin* meaning something white running about.

Three small lakes are said to lie to the northwest of Yāxhá: La Lagunita Colorada, La Laguna Colorada (whose waters are reported to be of reddish hue) and La Laguna Chúmpoxté (*tšúmpošté*), and I was told that still other sheets of water lay toward the south. A certain Nicolasa Couoh (the second wife of the late Fernando Chi), who came from Yāxhá and took care of my men in Benque Viejo, told me very positively that close to the waters of Laguna Colorada there was a structure near which were three small figures in a good state of preservation. She herself had seen them, when

she used to take her husband's dinner to him as far as the lake, while he was working with the *chicle* collectors in that region. Unfortunately I could not establish the truth of this report when on my return from Benque Viejo in May, 1905, I again touched Yāxhá, finding it completely abandoned, and so the matter remains doubtful.

I must not omit to mention the fact that the waters of the double lake, Yāxhá-Sácnab, and apparently of all the lakes in the Department of Peten, have risen considerably during the last century. This is true to so great an extent that the first cabins of Yāxhá, built in their day at a certain distance from the shore, now stand in the water to the depth of one meter, even in the dry season. It is difficult to say why these waters have thus risen. It may be owing to the fact that almost the whole southern portion of the peninsula of Yucatan and the larger part of the Department of Peten having lapsed back to the wilderness, greater masses of water are consequently precipitated in these tropical forests; or possibly it may not be a question of the actual rising of the waters, but of the subsidence of territory. These matters cannot be decided during the brief sojourn of a traveller. But the fact should be emphasized that with Yāxhá it is not a difference of a few centimeters only, but during the last twenty-five years the waters have risen at least one meter, while those of the great Lake of Peten-Itza have risen twenty-five centimeters or more in the same time.

I should like to direct the attention of future travellers to the further observation of this phenomenon, which has not yet reached a climax. A fixed point of departure for such observations, important also from a practical point of view, would be furnished if the government could be persuaded to have a mark, designating the water at its lowest ebb in the dry season, together with the date, cut into some rock in the Lake of Peten-Itza and also in Lake Yāxhá. The difference in the height to which the water rises could then be observed at the end of every period of ten years.

Our relations with the last of the Mayas at Yāxhá developed very pleasantly. The Indians very quickly perceive whether a stranger comes to annoy and take advantage of them, or whether he is ready amply to remunerate every service rendered and to do whatever favors may be demanded of him. Consequently they told me some interesting things.

Only a few years ago several free Maya families were living at the northeast end of Lake Sácnab, who subsequently either died out or emigrated to British Honduras. Their now abandoned territory still bears the name "El Caribal de Santa Cruz." (The Spaniards have the erroneous habit of calling the free Mayas "Caribes," a name which belongs only to the Indians on the distant Orinoco.) The man among them most versed in woodcraft of every kind was Julian Chan, of whom the Indians of Yāxhá still speak with great respect. They said he was acquainted with many medicinal herbs and magic arts. As a hunter too he was possessed of many qualities now lost to

the people. For example, when on the track of the wild boar he would lay his ear to the ground and at once know whether the game was near and in what direction it could be found, while others would find out nothing. He was particularly well versed in old customs and usages, and they said that if he were still alive he could guide me to many ruins, for he knew everything in the forest, and the whereabouts of the ancient cities.

Even the increased plague of mosquitoes at Yāxhá — a natural consequence of the rising waters — is supposed to be connected with the death of Julian Chan. After he had emigrated to British Honduras, already well advanced in years, he was murdered by one of his companions on account of his wife, so the story goes: *Le habían en Yāxhá conseguido una mujer, y él, agradecido, prometió que, mientras él viviera, no hubiese plaga de mosquitos, pero ahora que se murió, volvió la plaga!*

XXII.

BRITISH HONDURAS.

BENQUE VIEJO.

The modern village is on the right bank of the Rio Mopan, while the ancient Maya city is not far from the left bank.

JANUARY, 1905.

ON December 30, 1904, all was in readiness to leave the *viviendas* of Yāxhá and to emigrate to Benque Viejo. To make it as easy as possible for my men, the large cayuco had been brought to Lake Sácnab through the canal overgrown with bushes. Here, after taking a most friendly farewell from the Indians of Yāxhá, we embarked with our luggage. We paddled on the waters of Sácnab some 5 km. in a northeasterly direction to the Paso del Caribe, where we landed. The loads having been distributed, we took the road through the forests. After the first hour's journey from the place of disembarking, we reached the magnificent Aguada Santa Cruz, which is probably an arm of Lake Sácnab. About two leagues beyond, not far from the Cerro del Gavilan, we camped for the night near a small pond.

After three more marches, in part on very muddy paths through forests in low tracts, *bajiales*, we reached Plancha de Piedra, the tiny frontier town of the Department of Peten, where, of course, there was a customhouse officer, *un resguardo*, to prevent the importation of *contrabando*.

The distance from Plancha de Piedra to the Rio Mopan, on the right side of which Benque Viejo is situated, is scarcely more than two kilometers. The river forms dangerous rapids near Benque Viejo and is crossed by means of very widely built cayucos, to which the people of this country give

the curious name *pitpan*. This has been changed by the Hispanicized class to *pipante*.

The alcalde of the place, Mr. Requena, a respectable man of African descent, very kindly placed at my disposal one of the houses belonging to the government; since, however, I foresaw that it would be necessary for us to remain here for some time, I hired a house which had been found by the Tenosiqueros who had preceded me.

The name Benque Viejo means "old business settlement," but apparently the word Benque is not used outside of Belice.

Benque Viejo is a small village with wretched, shabby houses and numbers barely three hundred souls. Its importance is due to the fact that it is the central point for the *chicle* collectors roaming about in the forests, and the thoroughfare for the wares which are brought from Belice to Peten. Unfortunately, owing to perilous rapids, it is impossible to embark at Benque Viejo and paddle down to Belice. Cayo de San Ignacio, some four leagues beyond, is the shipping-point. The distance between Cayo and Benque has to be travelled on beasts of burden.

Chictsapotl gum is the only article Peten exports on this line. The Aztec name is *tsictli* (plural *tsictin*), from which is derived the Hispanicized word *chicle*. The dazzlingly white sap, running down from the V-shaped incisions made one above the other in the trunk of the tree, is evaporated in a kettle over a slow fire and melted into large pieces of a dark-brown color, forming half a mule-load, and called *marquetas*.

These *marquetas de chicle* are taken in trade at Belice as ready money, *i. e.*, exchanged for gold, and are the only means by which the Peten merchant can convert his otherwise worthless Guatemalan silver into English currency.

Unfortunately the exploitation of *chicle* hastens the downfall of the population of Peten, ruins agriculture and increases the demoralization of the lower classes, naturally inclined as they are to all vices. No one will plant a milpa, and even the poorest ragamuffin proudly refuses to do any work, saying, *Yo soy chiclero, no necesito trabajar para nadie!* The result is that a general famine occurs nearly every year in Peten, which would otherwise yield an almost over-lavish abundance. For several years past the clear-sighted Peten government has sought to counteract this terrible state of affairs by compulsory laws, and the inhabitants of the villages are enjoined every year to plant a certain area with maize. Such laws, however, are impossible of permanent enforcement. It is difficult to compel a man to plant a milpa, when he believes he can gain fivefold or even tenfold more by hiring out as a *chiclero*. Hence all these *chicleros* are poverty-stricken, and being heavily in debt, from which they can never free themselves, they no longer have huts or milpas, and no regular wife and children; for this unsettled life in the forests, interrupted occasionally by debauches in this or that village,

puts even the most unpretentious form of family life out of the question. Therefore, many people think it would be best for the Guatemalan government to grant no more permits for gathering *chicle*, since almost every one suffers under the present conditions, not excepting the archaeological explorer who ventures into these districts.

On account of the religious festivals the *chicleros* were streaming into Benque Viejo from the most remote forest, noisily demanding money from their employers so that they too might enjoy life in their own way. Thus from morning until late at night the streets were full of a noisy rabble, while the air shook with the thunder of ordnance and exploding rockets. In Spanish-Indian lands Christianity without *bombas y cohetes* is inconceivable. As a matter of course general *borrachera* is an indispensable accompaniment of such explosive Christianity.

Incidentally it may be said that the English authorities of Belice by no means favor the immigration of the mestizo element from Mexico and Guatemala, which is always turbulent and scandalous in its behavior; they much prefer the extremely quiet, industrious, and peaceable Maya element, which causes no inconvenience whatever.

The half-breed population, in the villages and small towns of Mexico and Guatemala, is restrained to some extent, it is true, by the local authorities, since the police make raids night and day upon the small liquor *tiendas* and seize each noisy fellow by the collar and lead him off to the local prison, where on the following day he is sentenced to one or two weeks' hard labor or the payment of a *multa* of 5 or 10 pesos. These fines, of course, serve as a gold-mine for the always needy treasuries or pockets, but the drawback is that in every instance where *mozos* are the offenders it is the much harassed employer who has to pay, and not the evil-doer against whom the *multa* is merely written down in an account which is never paid.

The English authorities cannot furnish a policeman to look after each half-breed. So long as the offender only runs about, screams and howls, and does not commit an actual crime, such as theft, murder, or arson, he is not imprisoned. If, however, a murder occurs, for example, then the excellent negro police takes the matter very seriously and the evil-doer is irretrievably lost — unless he succeeds in escaping at once to the other side of the Mopan. Hence in Benque Viejo the *machetes* are not drawn and the revolvers remain silent, but in other ways these people abuse the privileges accorded them on English soil wherever and whenever they can. They screech and howl and use such horribly lewd language, without regard to innocent girls or people of a better grade of society, that no traveller may repeat what he is forced to hear in this place.

Instead of imprisonment and fines, the English authorities endeavor in another way to counteract the demoralization of the lower classes. Thus on the Lord's Day even in Benque Viejo, this remote corner of the earth,

not a drop of brandy, wine, or beer may be sold to a thirsty soul! Now, what is the result of such a cruel law? The people simply buy florida water, which may be had on Sunday in every *tienda*, and drinking immoderately of Murray and Lanman's perfumed water become more than commonly intoxicated. Therefore the traveller, who has long since ceased to be surprised at anything, finds all the streets and squares of Benque Viejo strewn with empty florida water vials!

Naturally Benque Viejo appeared to my Tenosique vagabonds as the embodiment of all terrestrial pleasures, a veritable paradise where they would like to remain forever. Amid such a whirl of demoralization I had the greatest difficulty in restraining even partially these men inclined by nature to every vice. My most useless man became so insolent and demanded such high payment in advance, in order to indulge without restraint in drinking and gambling, that I found myself forced to discharge him with every mark of displeasure. This influenced the other two to be a little more moderate in their pleasures.

My position was rendered desperate by the fact that the miserable traders of Benque Viejo refused to sell me provisions (maize, meal, rice, beans) and would not hire out to me a pair of mules, so that I might go to the neighboring ruins; on the other hand, these good-for-nothing, inconsiderate persons were very ready to sell my men brandy in any quantity they desired, and also some canned meat. The fact is, that bales of *chicle* and the selling of liquor constitute the ideal of these people; anything beyond exceeds their comprehension.

I bitterly repented having selected this wretched Benque Viejo for my starting-point, but it is impossible to foresee all things. For future use I have learned that it is necessary to bring your mules from Tabasco and have your provisions brought up from Belice. A traveller cannot rely at all upon the trade of Benque Viejo.

A peaceful and attractive scene is presented by the two small Maya villages of El Arenal, situated above Benque Viejo, and Xocotes lying not far below. They are inhabited by Indian families who have emigrated from Peten villages and devote themselves wholly to agriculture and the raising of small domestic animals. Immigration of this kind is regarded with favor throughout Belice, and the Indians settled *en terrenos de la Corona* enjoy absolute security. It never happens on English soil that the cattle of some half-Spanish magnate, *principalillo*, can with impunity trample down the crops laboriously planted by a man of less exalted station.

The village of Xocotes, only 2 km. from Benque Viejo, is especially picturesque. It is built along the rocky, shaded banks of the Mopan, and a limited quantity of maize, beans, and bananas may be bought here. The road to Xocotes runs along the river, and I often walked thither, since it was so near. The Aztec name *xocotl*, plural *xoxocó* (*šocotl*, *šoxocó*) means

fruit in general; in this particular case the name refers to the *spondia* trees (native species of *ciruela*) frequently occurring here, which, when bare of foliage, are laden with fruit.

Fortunately my enforced stay in Benque Viejo could be employed in thoroughly exploring a ruin lying on the other side of the river. This ruin is only $2\frac{1}{2}$ km. distant in an air-line, and the principal edifice, "El Castillo de dos Épocas," crowning an eminence, appears from the modern village like a green, wooded height lying to the northwest.

The top of a natural elevation had evidently been levelled off to form a large, rectangular terrace near the edges of which may be seen the remains of small structures, while the centre is occupied by the two-storied, main edifice.

Investigation of the confused mass of ruins of the main edifice showed that in the earliest time the structure consisted of a single story with rooms on all four sides, but naturally those on the north and south were specially favored, since the principal façades faced north and south. This oldest building was, however, in a later epoch filled up with stones (a frequent occurrence in Maya buildings) and a second story was erected upon the first, with stairways on the north and south.

Some desperate treasure seeker, by the way, had broken into this lower building on the west side, and of course found nothing but stones upon stones, which filled up the rooms.

The superstructure, erected upon the substructure, now completely walled up and invisible, has no rooms on either the east or west side, but there are three rooms on the north and on the south, each room having a corresponding room in its rear, thus making twelve rooms in all.

The middle rooms are 820 cm. long, and those on the right and left are 532 cm. All the rooms are spanned by truncated, triangular, vaulted ceilings.

The exterior of the superstructure is 23 m. 24 cm. long, and 12 m. 52 cm. wide, these measurements corresponding also with those of the substructure, excluding, of course, the reinforcing walls added later, which form a passage before the entrances to the superstructure.

The height of the substructure and also that of the superstructure was estimated at 6 m., *i. e.*, 12 m. in all, to which should be added from 6 to 9 m. for the roof-comb crowning the whole, which rises above the wall dividing the north rooms from those of the south. In ancient time this stately roof-comb must have been visible from a great distance, assuming that wide tracts of tropical forests were at that period replaced by settlements and tilled fields.

On mounting to the roof (*la azotea*) of the vaulted chambers the cheerful gleam of the white houses of Benque Viejo is seen not far away in a southeasterly direction.

In spite of its badly ruined condition I succeeded in making a very good plan of the Castillo de dos Épocas, which will facilitate the reader's comprehension of the building (Fig. 13).

From all the four slopes of the eminence artificially prepared for architectural purposes, chambers, terraces, stairways, etc., had once been thrown out, but these have now been totally destroyed by the tropical vegetation. Near the southeast corner there are, however, the ruins of a narrow, vaulted passage, leading from south to north through the substructural mass. This narrow passage is filled up to half its height with débris, and in this débris I found many sherds of beautiful pottery vessels, fiery yellow and red in color.

To the north of the eminence with the castle of two epochs, and not far away, lies a group of perhaps a dozen wholly ruined temples (*cuyos*). Ex-

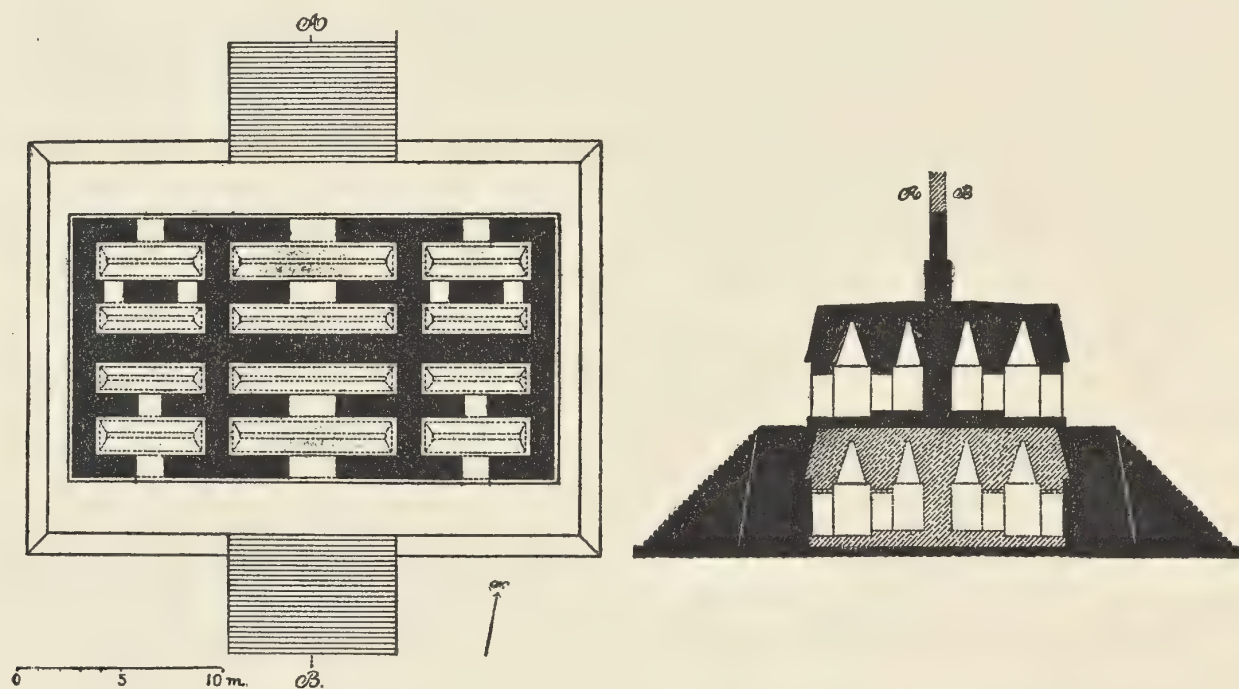


FIG. 13. — BENQUE VIEJO : GROUND-PLAN AND SECTION OF TEMPLE.

ploring the ground in front of these ruined pyramids, which are by no means insignificant, I found four stelæ unsculptured and without appertaining altars, a single large stela with a bas-relief on its south side and, lying beside it, a square sacrificial altar likewise sculptured in bas-relief on its top.

The sculptured stela (Plate 19) stood on the south side of a pyramid, which was doubtless the ruin of a massive foundation with a stairway on the south leading up to the platform formerly surmounted by a small temple, now entirely demolished.

The lowest piece of the stela, on which the sacrificial victim is represented, is still fixed in the buried cement pavement. The large piece broken off above the prisoner, on which the personage of rank is pictured, I found resting at a considerable inclination on one of its side-faces, and I placed it in such a position that it could be photographed.

The broken-off piece, which constitutes the main portion of the stela, is 247 cm. long from the topmost corner of the sloping edge to the line of fracture. To this measurement should be added about 60 cm. from the line of fracture to the base-line on which the victim lies face downward, and about 50 cm. of plain surface down to the cement pavement, and perhaps 70 cm. for the part which is sunk in the cement pavement. The height (length) of the stone was thus about 427 cm., of which 307 cm. belong to the sculpture. The width of the stone at its centre was 127 cm., its thickness, 40 cm. The back and both side-faces are smooth.

South side. Owing to the stone being much calcined by disastrous milpa fires, the captive lying on his face and knees is almost entirely effaced. The sculpture of the principal figure has suffered much from torrents of rain, so that the outlines alone are still distinguishable, while the finer details are destroyed. Only the feather-work background and parts of the large helmet are well preserved. Apparently a kind of throne rose above the captive, on which the priestly personage of high rank, who is represented in front view, was enthroned either in Asiatic or European fashion. In his extended right hand may be seen the little figure of a god held by the leg; his left hand, which is now quite indistinct, may have rested on his right knee. His face, which is turned to the right, is much weather-worn. The helmet, rising high above the head, probably has a large mask in front. The feather crest flowing back and the large bunch of feathers dividing at the top are still plainly visible. On the background of this relief there seems to be a rectangular framework of rods ornamented with criss-cross bands. From this framework graceful feather-work issues sideways and upward. The rather porous limestone shows its natural, yellow color. Traces of paint are no longer seen.

The square, sacrificial altar (Plate 18, Fig. 2), found near by, is carved from hard limestone of a fine grain. The stone is only 22 cm. thick, 75 cm. long, and 70 cm. wide. The sculpture on the top of the altar consists of a skeleton represented in side view, crouching in a rectangular field surrounded by a border of glyphs. The face is bent down mournfully, resting as it were on the uplifted right arm, while the bony left arm, forming a right angle, is held against the body. In the same rectangular field, in front of the skeleton, are two vertical rows each containing seven larger glyphs, the most of which are still to some extent distinguishable.

Notwithstanding the fact that this rare sculpture has suffered much from the heavy rains of centuries and from disastrous milpa fires, the photograph taken in the slanting sunlight came out very satisfactorily, after the stone had been thoroughly wet in order to modify its much too light color. And now, after probably more than a thousand years, the curiously conventionalized *Miclantecutli* of Benque Viejo, so expressive of profound sadness, still awakens in the beholder a sympathetic emotion of melancholy.

XXIII.

DEPARTMENT OF PETEN, GUATEMALA.

NARANJO.

FEBRUARY, MARCH, APRIL, 1905.

THE choice of the ruin upon which to begin operations, from among those accessible from Benque Viejo and concerning which I had received very full information from friendly Indians and half-breeds, was a difficult problem. It was plainly impossible to carry on work at one and the same time in all these cities with the wretched, human material at my command and the absolute impossibility of obtaining the necessary quantity of provisions. I finally decided to penetrate into the forest in a northwesterly direction from Benque Viejo and to explore a forgotten district, which was formerly called "El Naranjo" and where Benigno Silva's *chicleros* said that they had seen several large *cuyos* and curious sculptures.

Therefore, at the end of January, I sent ahead the men at my disposal, provided with from one to two weeks' provisions, with directions to explore as far as possible the ruins at Naranjo, to excavate partially any sculptures they might find, and to fell impeding trees that the light might penetrate, etc. For the rest, it was left entirely to the option of the men, if their provisions were exhausted and I was not on the way with new supplies, to return to Benque Viejo, — a course which would meet with no disapproval from me.

Meanwhile I had procured from surrounding Indian hamlets maize and beans, had obtained rice, meal, and other articles from Cayo de San Ignacio, and notwithstanding the greatest ill-will on the part of these people, I finally induced a muleteer for large pay to transport my small amount of baggage and the provisions to Naranjo, and exacted the promise that he would return when my work there was finished, in order to take my belongings back to Benque Viejo.

At the beginning of February all was in readiness. Accompanied by the muleteer I now went in person to Naranjo, — to this corner of the earth hidden in the densest forest and never before visited by a European, the exploration of which I had no reason to regret.

The mules and luggage had to be taken across to the other side of the Mopan. There we loaded up and took the road to the *viviendas* of Calacreek, two leagues below Benque Viejo, now inhabited by only two or three families, the rest having departed to more favored places. From here on we followed *chiclero* paths in a northwest direction on our way to Naranjo. Except for a high and steep mountain, which was very hard for the mules on the last

part of the trip, there were no special difficulties to be surmounted. A league from the ruined city we came to the huts of one of Benigno Silva's *chiclerías*, whose inmates, hearing the mules coming, greeted us with cries of joy, thinking they were those of their employer bringing them provisions. For several days these people had been without maize and flour, and they were grumbling and threatening to leave, and the encargado was in despair. Great was their disappointment when they saw their mistake. The overseer, however, urgently besought me to leave him a bag of maize, with the understanding that within eight days he would punctually return it at the ruins. A bag of maize was quickly unloaded and given to the men. Furthermore, I pacified them with the assurance that the mules of Benigno Silva must already be on the way and would surely arrive very soon. Thus even employers controlling great wealth have to contend with the same difficulties as a lone traveller. Of what use are money and mules in places where nothing can be bought and where provisions have to be obtained from distant Belice or elsewhere with incalculable waste of time?

The last league was finally covered, following the path which had been opened by the men whom I had sent in advance. We had travelled about nine leagues in three days.

My men had pitched their shelter huts on the north side of the acropolis, the spot being not far from the large aguada. For myself — since there were no rooms remaining in the badly ruined buildings of this city — the men had found a small cave, where I could dispose the more important luggage and undisturbed at night could attend to the photographic work. This cave lay behind the building with Stelae 1-4 and not far from the acropolis.

The muleteer, an agreeable man from Comitlan in the state of Chiapas, took his departure the next morning. Since the few Indians, who accompanied me from San José, could not be depended upon to work more than a week longer at the most, I immediately set about raising the heaviest stones, digging out the hieroglyphic stairway, and, where it was necessary, cutting away the thickest growth of trees, so that when forsaken by these capable, positively priceless men, whom it is impossible to bind long to one's self, I might be able to do the rest of the work with the two Tenosique vagabonds and the substitute obtained in Benque Viejo — a sad drunkard but, away from towns with their seductions, he proved to be an extremely useful and willing man.

Taking advantage day after day of the light, I slowly but surely made photographic negatives of all the available sculptured stones. I made but one architectural plan (Fig. 15), since not one façade nor a perfect interior had survived, owing to the terrible destruction of buildings by the rank, tropical vegetation which envelops everything. But between times a plan of the ruins as a whole was made, in which one by one the groups of build-

ings and stelae were arranged in their order. This plan, which is extremely useful in spite of unavoidable imperfections, plainly shows the exact position of each of the sculptured stones and is the basis of my description (Fig. 14).

It is not my way to photograph a piece of sculpture and then send the picture out into the world without an explanatory description, leaving everyone quite ignorant as to where it was found. The explanation should state whether the stone in question is a stela, which stood by itself, or belonged to the lower, middle, or top terrace of a monumental building; whether the sculpture belonged to doorways or adorned the inner wall of a sanctuary; whether it is the undersculpture of a lintel, a stone belonging to a stairway, or something else. This is important, because most sculptures are in some way related to their surroundings and can be understood only in connection with them. Unfortunately this golden rule is wholly disregarded by people who regard the exploring of ruins as a mere idle pastime.

We will proceed in our description from west to east.

The west end of the city is formed by the acropolis, that is to say, by a natural elevation the top of which has been levelled to form a large, rectangular terrace and crowned by six buildings. Three of these buildings had double rows of chambers, while the others had but one. Three still show remnants of masonry. The edifices on the acropolis were in all probability buildings belonging to the state, and plainly none of them were temples. For which reason no sculptured stones were found on this site. Half-way up the north slope of the elevation there is a lower terrace.

Proceeding westerly from the acropolis the next object of interest is the large aguada; the water supply is always a vital question for all travellers.

A very short distance in an easterly direction from the northeast corner of the acropolis, there is an oblong, fallen structure with some remains of a foundation forming a terrace in front on the south side. The façade of this building must have faced the south, and below, at the foot of the terrace, four stelae were set up, — three pushed somewhat forward and one standing behind the middle one. There were no circular altars in front of these stelae, since small offerings could be placed upon the smooth, cement floor. All the stelae had been thrown down; two were broken and much shattered.

Behind this building, not fifty paces distant, was my famous little cave in which I lived for nearly three months happily and contentedly.

Stela 1. This is broken into three pieces and fell so that it lay in an inclined position with the sculptured side upward. It is, therefore, so weather-beaten that I made no attempt to photograph it. The breadth of the stone at the centre was 92 cm.; the thickness, 33 cm.

South side. The height of the sculpture from the lower line of the base to the very top is 220 cm., 24 of which belong to the base. The base consists of some kind of symbolic scroll-work. Upon this stands the man of rank,

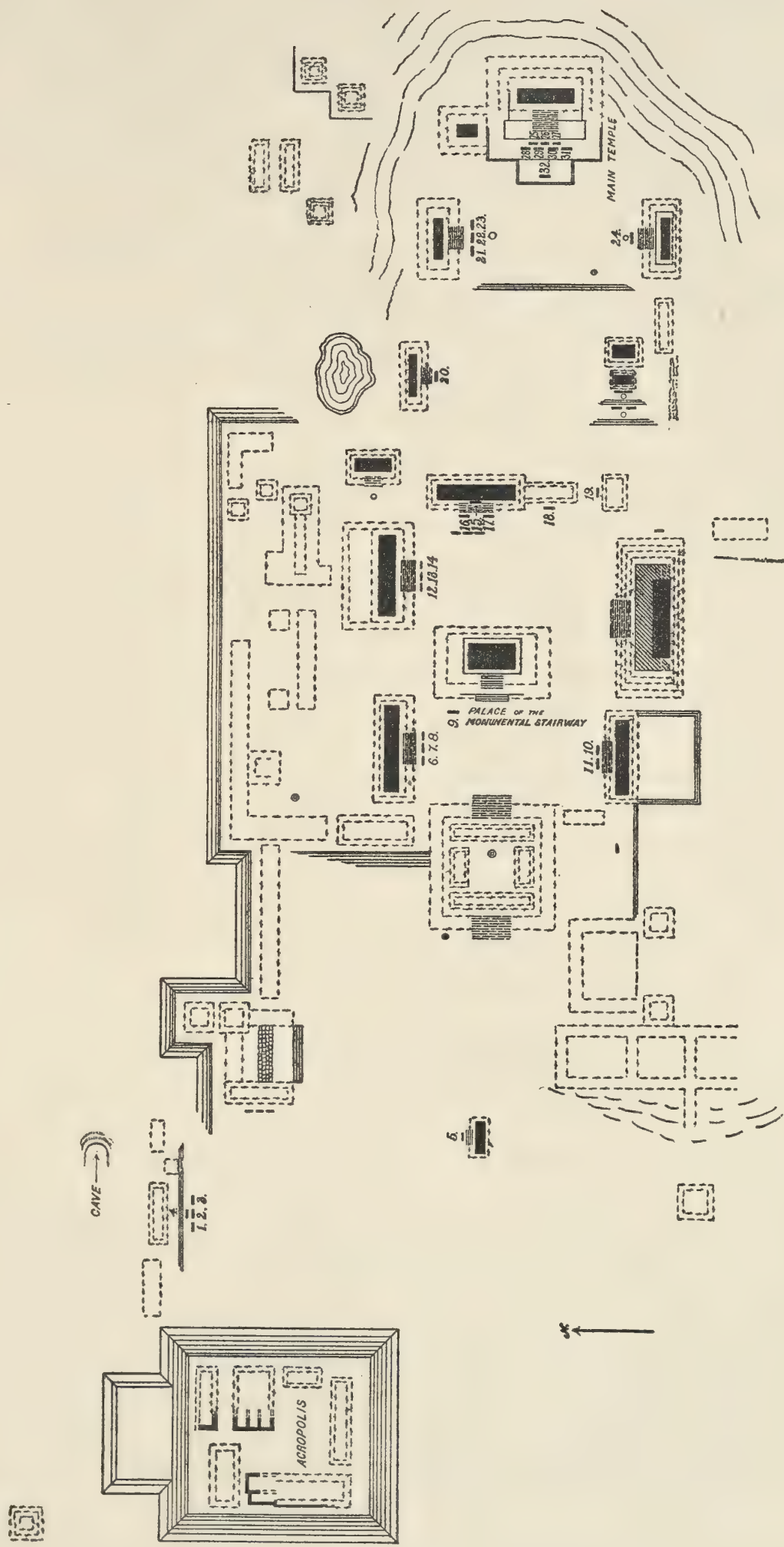


FIG. 14.—NARANJO: SKETCH PLAN OF RUINS.
Monumental stairway = Tiger-head stairway in text.

represented in front view, his face turned to the left. All that is distinguishable is, that the man holds his left hand before his breast and carries a small circular shield on his right forearm, which hangs at his side. On the background there are 3 + 6 + 3 glyphs, all much weather-worn.

The back is smooth. On each narrow side there are two vertical rows of incised (not bas-relief) glyphs, which, owing to their slight depth, have become very indistinct.

Stela 2 (Plate 20, Fig. 1). The height or length of the stone is 408 cm.; breadth at the centre, 105 cm.; thickness, 46 cm.

Fortunately the stone had fallen to the ground with its magnificent sculptured side turned downward, and was therefore well preserved. By way of preface, it may be said that Stelae 2 and 13 are the two largest and finest of Naranjo.

South side. The design on the base is 36 cm. high. The chief personage occupies 293 cm. from the line of the feet to the top. The base shows the conventionalized head of a god, represented in profile with an inverted T-sign on his forehead and with large, roundish ear-disc, above which appears a smaller, profile face, while the same sign is again delicately incised on the horizontal piece below it.

On the large glyph-base stands the warrior-chief represented in front view, but with his face turned to the right. He wears tasteful and not extremely high foot-gear, ornamented garters below his knees, and ribbed cuffs. His handsomely decorated tunic, bordered with fringe, is held around his waist, together with his doublet, by means of a sash knotted in front. The border of large sea-shells below the sash may be considered as attached to the doublet or to an intermediate piece of tiger-skin. Below the shell border hangs a broad, ornamental flap or apron. The richly decorated shoulder-pieces, bordered with fringe, doubtless belong to the doublet. Each has a little inverted head with pendants. The breast-cape of round beads is covered for the most part by the large horizontal breast-plate with a mask placed horizontally upon it, hanging by two straps from the neck. The warrior wears ear-ornaments but no nose-ornament. His handsomely ornamented helmet has a mask in front, above which a plume of feathers rises for a short distance and then divides, drooping forward and backward; while at the back the ornamentation of the helmet ends in a crest of feathers flowing downward. A feather cloak radiates from behind the shoulders.

The warrior holds in his right hand, hanging at his side, the familiar "ornamental pouch"—in my opinion a sling (atlatl?) used in battle. From his left forearm hangs a large shield bordered with fringe and with a scrolled animal mask in a rectangular field; the hand is covered by the shield and holds two javelins. On the upper background are five glyphs in front of the face and helmet. Faint traces of red, on a delicate coating of stucco, are perceptible on the legs, arms, and background.

The back of the stela is plain. Each narrow side bears traces of two glyphs incised in outline, which have become obliterated.

Stela 3 (Plate 20, Fig. 2). Height or length of the stone is 245 cm.; breadth near the top, 1 m., and somewhat less near the bottom; thickness, 35 cm.

South side. The relief from the bottom of the base to the extreme top measures 198 cm., 21 cm. of which belong to the base. Owing to the probosciform prolongation of the upper lip, the large profile head of the base seems to be the same as that pictured on Stela 2, and it likewise has a small profile head resting upon the ear-ornament. The glyph in front of the large head is accompanied by the numeral sign for 4.

The upper line of the glyph-base forms the base-line of the personage, who is represented in front view with the face turned to the right. For the present we shall consider this personage a woman of high rank, perhaps a priestess, admitting, however, that we may be mistaken, because in some instances, apparently, men of rank have also worn a kind of feminine skirt. Her foot-gear is quite simple. Her skirt (*la enagua*) adorned with trellis-work is held in at her waist, together with a kind of chemise, by a wide belt, displaying in front a square field with a (weather-worn) mask (?) and a large pendant. The necklace or breast-cape is distinct. The head-ornament consists of a large mask with plumes of feathers drooping backward. Some ornamental object, with a bunch of feathers appearing near the right arm, is held in her arms, which are crossed upon her breast. The background displays 4 + 5 + 5 glyphs, which have become rather indistinct.

Though the stone had fallen with the sculptured face downward, it had been affected by the moisture of the earth. The white oxidation of the surface made it look as if it had received a coat of whitewash. In order to photograph it, the entire sculpture had first to be covered with a brown wash made of earth, as otherwise, owing to the dazzling whiteness, nothing would have appeared on the plate.

The back is plain. Each narrow side had two vertical rows of delicately incised glyphs, the most of which had become very indistinct, though a few were distinguishable.

Stela 4. This stela stood barely one meter behind Stela 2 and was somewhat smaller than Stelae 1 and 3. The stone is broken into several pieces, the lowest part is still in the ground. The sculpture on the south side is so destroyed that it was barely possible to distinguish that it too represented a man of rank.

Walking several hundred paces in an easterly direction from the place on which stand the four stelae described above, we come to a group of buildings, on the south side of which four steps of square blocks of stone still in place lead to a courtyard enclosed on the other three sides by buildings now demolished. Through the middle of this courtyard runs a pavement lead-

ing from the western building to that on the east. The most important part of this group of buildings was the western edifice, the main façade of which must have faced the west; at all events three large stelae stood on this side below on the plaza. These stelae, however, were so weather-worn that, though there were irregularities on the west side, no actual sculpture could be distinguished.

Proceeding in a south-southwestern direction from these three stelae, we come to a small heap of débris. The façade of the main edifice once standing here must have faced the north, for in front of the centre of the north side a stela of medium size still stands erect, to which I gave the number 5.

Stela 5 (Plate 21, Fig. 1). Total height of the stone, 240 cm.; breadth in the middle, 90 cm.; thickness, 37 cm. The back and sides are plain.

North side. The height of the sculpture is 181 cm. The chief personage is represented in front view with his face turned to the right. His foot-gear is simple. He wears a loin-cloth with a sash, the knot of which falls down in front. He has cuffs and a double necklace of alligator's teeth. His curiously made head-dress has what seems like a bird-head in front. His right hand touches the edge of the stela. In his left hand is a round fan. A small human figure crouches near his right foot. The background displays $2 + 5 + 1 + 2 + 2 + 3$ glyphs. Unfortunately this sculpture and the glyphs have been seriously injured by torrents of rain, yet the outlines can still be traced fairly well.

Advancing in an east-southeasterly direction from the stairway of four steps of square hewn blocks, or easterly from the building with Stela 5, we come to a natural elevation, which, however, had been given a rectangular shape by levelling off the top and there were probably stairways on all four slopes. Above, on the large terrace thus formed, stand four buildings now well-nigh destroyed:—a long building on both the east and west sides and a smaller edifice on both the north and south. The ruins still show remains of masonry, but no longer a complete room. No sculpture, only a stone ring, was found above in the courtyard.

This second lofty citadel, as it may be called, stands on the west side of a monumental square, the east side of which is occupied by the building with the tiger-head stairway, while the north side is closed by the large oblong building with Stelae 6, 7, and 8, and the south side by the no less important oblong building with Stelae 10 and 11.

The façade of the north building naturally faced the south, and in front of this side the three interesting sculptured stela—6, 7, and 8—stood in a row. From the mass of débris it is apparent that the oblong superstructure, which is now in utter ruins, rested upon a massive foundation.

Stela 6 (Plate 21, Fig. 2). The length or height of the stone is 215 cm.; greatest breadth, 61 cm.; thickness, 34 cm. Both narrow sides are plain.

South side. The height of the sculpture from its base to the extreme top is about 167 cm. A man of exalted priestly rank is represented in front view with his head turned to the right. His foot-gear is tastefully ornamented. His knee-ornament consists of a single row of beads. His skirt (or short breeches?) is of tiger-skin with a row of beads at the bottom. He wears an elaborate girdle having three face-masks with pendants. The middle face is in front view, the other two in profile. Below his waist flows a wide, ornamental flap reaching down so far that its tassel touches the ground. He wears ribbed cuffs, wide breast-cape, mostly concealed by the breast-plate, which is elaborately scrolled and lies horizontally. He has a round ear-ornament, no nose-ornament, but a row of little knobs on his chin. His helmet has a large mask, with a large plume of feathers and a small feather crest issuing from the scroll-work which frames it. The priest holds the ceremonial bar almost horizontally on both arms, so that his hands rest upon the design of St. Andrew's crosses. The scroll-work jaws at each end of the bar hold the large profile head of a god. On the background are 3 + 2 + 2 glyphs.

All traces of color had vanished and the sculpture was resplendent in the beautiful yellow color of the limestone. After having wet the stone thoroughly, as is my custom, and placed it in very strong sunlight, a negative was made, which shows all the details, even to the spotting of the piece of tiger-skin.

North side. Unfortunately the rows of glyphs on the back are almost completely worn away, so that this side was not photographed. The glyphs were divided into 4 vertical rows of 11 glyphs each, 44 in all.

Stela 7 (Plate 22, Fig. 1). The greatest length or height of the stone is 315 cm.; breadth, 121 cm.; thickness, 60 cm. The back and both narrow side-faces are plain.

South side. From the base-line of the sacrificial victim lying prostrate to the top of the sculpture is 243 cm., 20 cm. belonging to the victim. Below the captive is a horizontal band of glyphs 9 cm. in height. These glyphs have almost completely scaled off. Owing to the extensive scaling, only the legs and crossed feet of the victim are distinguishable. The high priest standing on the captive is represented in front view with his face turned to the right. His foot-gear is simple; his knee-ornament is of round beads with a medallion face attached to the front. The tunic is of tiger-skin with a border of fringe. The girdle with large shell pendants has in front a large face-mask with triple pendants, half covered up by the ceremonial bar. Below the girdle hangs a wide ornamental flap on which a large, grotesque face may be discerned. The broad breast-cape displays six rows of beads. A grotesque death's-head, lying horizontally, serves as a breast-plate. This can be distinguished on the photograph by turning the latter on the edge to the observer's right. A chin tuft is plainly seen on the

otherwise somewhat weather-worn face. His ear-ornament is round and his helmet consists of a large, snouted face overhung by tall feather-work drooping forward and backward, while a handsome, sweeping crest forms the finish at the back. In his arms the priest holds almost horizontally the ceremonial bar, having at each end large conventionalized jaws holding the fierce, grotesque face of a god. From the jaws, in addition to these faces, scrolls extend upward with a second, smaller face nestling in a curve. On the left side of the personage of rank (*i.e.*, on the observer's right) a second captive, his arms bound together with cords, kneels in an attitude of entreaty. His tuft of hair waving upward is held together by narrow bands. On the background are 2 + 4 compound glyphs arranged vertically, and 2 simple ones are placed obliquely near the second captive, to whom they probably refer.

The stone has many slight imperfections, which were formerly filled in with a very superior kind of stucco. Especially on this stuccoing (into which the color sinks to a depth of 1 mm.), but also elsewhere on the figure, there are distinct traces of a beautiful red color, and as no other coloring is discernible, I presume that the entire sculptured surface was painted a fiery red.

Stela 8 (Plate 23, Figs. 1, 2). Greatest length or height of the stone was 249 cm.; greatest breadth, 90 cm.; thickness, 19 cm. Both narrow sides are plain.

South side. The measurement from the base-line of the prostrate victim to the base-line of the high priest is $22\frac{1}{2}$ cm., and from this line to the extreme top is 164 cm.

The victim, lying prostrate on the ground with legs drawn up, has his arms bound together across his back. His upper arm displays a delicately incised glyph and his body three more, which are now wellnigh invisible.

The high priest is represented in front view with his face turned to the right. His foot-gear is quite plain. The bottom of his tiger-skin skirt is cut so that each side slants upward toward the centre and is bordered with fringe. The girdle with crisscross pattern and fringe of shells has in front a large framed mask with pendants, and below the girdle a flap of tiger-skin hangs in front, the lower portion of which is cross-hatched, while probably from the back of the girdle hangs a sash ending in a flower which appears near the left foot. He wears cuffs with a St. Andrew's cross. A short feather cloak is thrown across his shoulders. The breast-plate has scrolls turning to the right and left. The ear-discs are of concentric rings with a border of beads. The little band, issuing obliquely from the small hole in the ear-disc, reaches to the curiously pronged chin-ornament bordering the lower part of the face. The nose-ornament is a stone bead with long, drooping feathers. The eye is encircled by a line proceeding from the edge of the helmet. His helmet has in front a small mask overtopped by a larger

one, above which the tall feather plumes bend forward and backward, while a large feather crest is attached to the small symbolic addition at the back. A repetition of the upper part of the ornamental lance with inserted sacrificial knife rests obliquely on the feather crest, and because of this I conjecture that the figure is specifically that of a high priest who performed sacrificial rites. The priest holds in his right hand a ceremonial lance with lattice-work ornamentation, ending at the top in conventionalized jaws holding the flint lance or sacrificial knife (displaying oblique lines and dots). (This lance resembles the similar one on Stela 1 of Itsimté-Sácluk.) His left hand holds a pretty, round fan with radiating design. On the background are 3 + 4 + 4 glyphs still well preserved. The colors have disappeared.

North side. Here are 4 vertical rows of glyphs in bas-relief, each row containing 10, making 40 in all. Even on the supposition that all the delicate lines and dots of the glyphs have disappeared, they are in the main still fairly well preserved and can serve purposes of decipherment.

The east side of the plaza is occupied by the palace with the tiger-head stairway, its main façade facing west.

In front of the west side of this edifice, near the northwest corner, below on the plaza stood the small stela, No. 9. No companion-piece to this stela was found on the southwest corner.

Stela 9 (Plate 22, Fig. 2). Greatest length or height of the stone is 290 cm. Breadth at the base of the sculpture is 48 cm.; at the top, near the row of glyphs, 83 cm.; thickness, 48 cm. The back and both narrow sides are plain.

West side. Height of the sculpture from the knees of the victim to the top of the glyphs is 220 cm. On the base-line the victim is seen, supporting himself on his elbows and knees, forming as it were a bridge upon which the priest stands, while a second victim in an attitude of supplication stands erect on the priest's left. The priest is represented in front view, but with his face turned to the right.

Despite extensive disintegration we can see the skirt of tiger-skin held around the waist by a very wide girdle decorated with three faces, and the broad flap hanging down in front, also a breast-cape or cloak, covered in front by a grotesque face lying horizontally with four-fold pendant hanging down over the ceremonial bar. His helmet is crested by an extremely tall tuft of feathers, which finally curves and streams out horizontally toward the front. In both arms the priest holds a narrow, ceremonial bar with large conventionalized jaws at each end, where the usual grotesque face of a god is now worn away almost beyond recognition.

Above the figure of the priest is a horizontal beam, and above this is a space containing two persons; one sitting in European fashion on a throne, and the other squatting on the floor before the altar standing between the two. A long feather flabellum, bending down to the horizontal beam, ap-

pears at the back of the first person, while behind his head a snake stretches backward, and above the head of the second person there is also a snake, which, however, writhes forward. Three weather-worn glyphs are in the background in front of the first person, and two or three above the second.

The finish at the top of the stela is formed by two horizontal rows of eight glyphs each, which are now entirely washed off.

It is deplorable that the sculpture on this stela, which is narrow at the bottom but broadens out at the top, has suffered so much from the effect of the weather, since it differs from all the other stelae in its arrangement. Well brushed off and wet so that it shone, the sculpture came out as it appears on the plate.

While I believe that the building to which Stelae 6, 7, and 8 belong, and also that with which Stelae 10 and 11 are connected, were temples with an oblong ground-plan resting on a massive foundation, I cannot convince myself that the palace of two stories with the tiger-head stairway on the sub-structure was a temple; I prefer to consider it a building belonging to the state.

From the level ground on the west side of this building rises a stairway with great steps leading to a platform from which — somewhat receding — a second stairway with smaller steps leads to the upper platform. From this platform rises a rectangular structure of two stories, whose length may be estimated at about $19\frac{1}{2}$ m., while it is 11 m. 70 cm. in breadth. The height of the foundation is about 7 meters and that of each story about $5\frac{1}{2}$ meters, that is to say, the former height was about 18 meters.

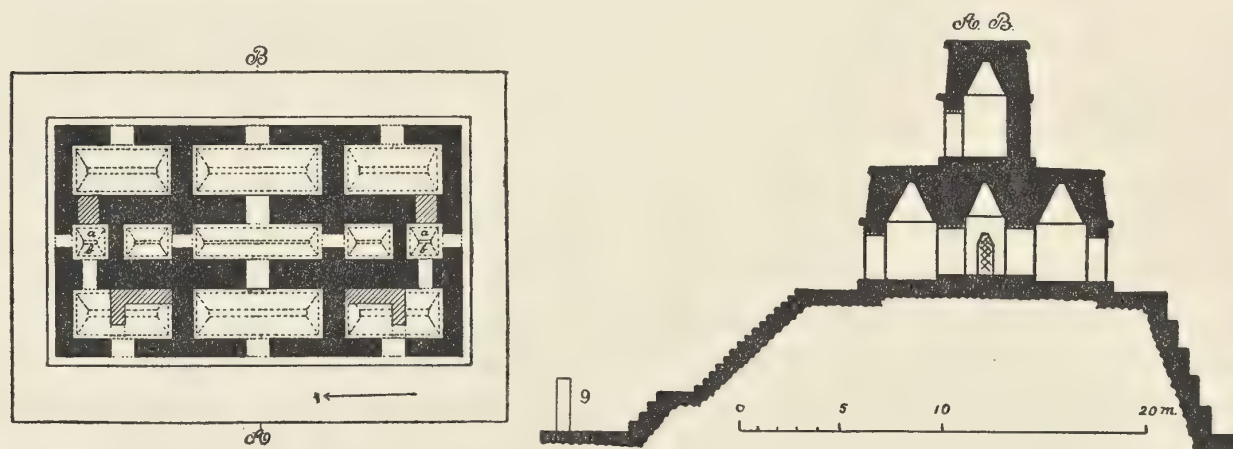


FIG. 15.—NARANJO: GROUND-PLAN AND SECTION OF PALACE OF THE TIGER-HEAD STAIRWAY.

Unfortunately the superstructure is so utterly demolished that it was no longer possible to sketch its actual plan. Yet on the basis of some vestiges preserved on the north and south sides, I restored approximately the former plan (Fig. 15). This work was rendered the more difficult by the fact that in later epochs certain reinforcements had been inserted in the rooms on the east and west sides, since the architects mistrusted the power of the inner walls to sustain the great pressure of the second story resting

upon the middle rooms. In every instance the best rooms were thus narrowed and shortened in just the way architects in Europe sometimes improve and sometimes spoil ancient buildings.

I believe the original plan contained three rooms on the east side and three on the west, which were altered into five by the later insertion of supporting walls. From the first, the rooms in the centre were divided differently; there being a pretty little cabinet on the north with entrance from the north, and another on the south with an entrance from the south. In addition, each cabinet had a small doorway opening into the adjoining east and west rooms. While the outer entrances to the cabinets were spanned by round beams laid horizontally, each connecting little doorway was spanned by a gracefully curved, stepped arch (Fig. 16). Two of these small doors, however, were walled up by the restless inmates, who never knew what they wanted. The small vaulted ceilings, which are still preserved in the cabinets, are of the usual triangular shape and are truncated at the top.

The second story was placed upon the middle rooms of the first story and is now wholly demolished, but its existence can be proved from certain fundamental remains. The flat roofs (*azoteas*) of the vaulted east and west rooms formed a passageway to the rooms of the second story. We may assume that a wooden stairway led up to these chambers, since there are no remains of a stone stairway.

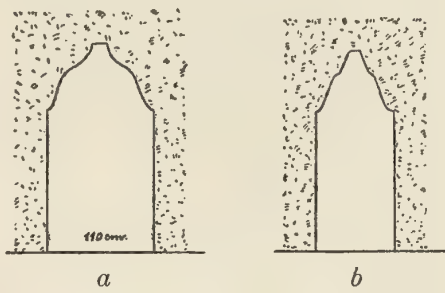


FIG. 16.—ARCHED DOORWAY OF PALACE.

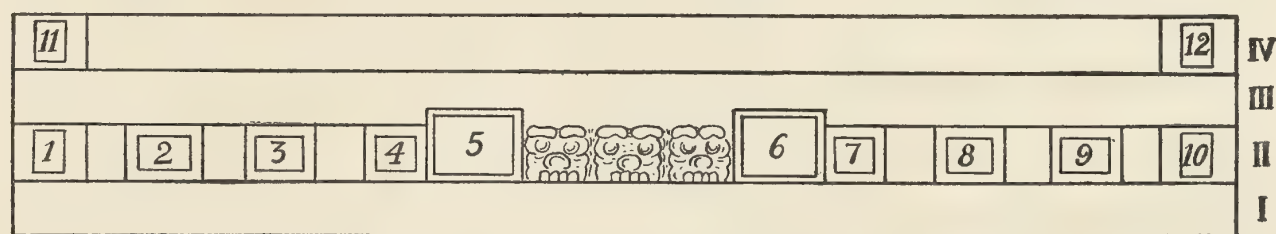


FIG. 17.—NARANJO: PLAN OF TIGER-HEAD STAIRWAY.

The lowest stairway of the substructure, composed of four great steps, has a length of 11 m. 44 cm. Each step is 50 cm. high. The steps consist of stone slabs about 30 cm. thick, which are placed upright and are filled in at the back with stone and cement. Of course, most of these slabs were out of place and, after felling the trees, those covered with inscriptions had to be dug out and placed in position (Fig 17).

Step I. Perfectly plain.

Step II. This step has in the centre three tiger-heads in a row, and to the right and left of them a large inscribed slab and four smaller ones (Plates 24-28).

The little, rounded, rectangular inscription-fields measured on the outer edge were 36 cm. high by 40 cm. long. Each contained 4 glyphs. The two larger inscription slabs, Nos. 5 and 6 (Plates 26 and 27), each contained 9 large elaborate glyphs, and the inscribed space of the fifth slab measured on the outer edge 61 cm. high by 76 cm. long, while that of the sixth was 64 cm. high by 79 cm. long. The stones themselves have a height of 73 cm. and a length of 90 cm.

Particularly the glyphs on the two stone slabs, Nos. 5 and 6, are extremely rich in detail, as may be seen from the large photograph of them. Naturally, owing to the desperate complexity — "enchevêtrement," as the French say — of the inscriptions, any attempt at description is out of the question, and in examining the glyphs the observer becomes convinced of the great difficulty of deciphering them without a key. Bishop Landa's alphabet has never been of use in deciphering the Maya inscriptions. Where the picture-writing is not so hopelessly complex, the decipherment does not appear to be so difficult. Thus, at the first glance, we recognize the sign for *oxlahun-ahaukabtun*, thirteenth series of years, at the bottom of the fifth slab on the left. Furthermore, let me call attention to the fact that the expressive rodent head at the bottom of the fifth slab on the right and in the centre of the sixth may be that of the *tepe-itseuintli*, little mountain dog, a small animal, several of which we shot on our expedition, and which my always hungry Tenosiqueros invariably ate with good relish. I also always received a small piece of this roast, which is much affected by connoisseurs. In attempting to decipher the inscriptions, it would be necessary to apply the Maya name for the little mammal, *haleb* or *haleu*, although it is now called by its Aztec name also in Yucatan. To us, while eating it, its name was quite a matter of indifference.

Some of the inscribed stones — as may be seen on the respective photographs — are covered with delicate tracery of roots converted into lime, which could not be brushed off. Rainwater continually dissolves small particles of lime which in the course of time replaces the vegetable cells in dead roots.

The tiger-heads are 52 cm. high and 55 cm. broad. The under jaw of these heads is not fully carried out; it consists of a sort of band with nine little holes in the middle head and ten in the others. Vestiges of red are still visible on these tiger-heads.

Step III. This is perfectly plain.

Step IV. The fourth step has at each end a field of glyphs, which may be designated Nos. 11 and 12 (Plate 24, Fig. 2). All the remaining stones were uncarved.

Thus 12 inscriptions are offered for study, distributed on five plates.

Plate 25: — Nos. 1, 2, 3, 4. Plate 26: — No. 5. Plate 27: — No. 6.

Plate 28: — Nos. 7, 8, 9, 10. Plate 24: — Fig. 2, Nos. 11, 12.

Certain changes in this stairway were likewise made in later time, as we learned while searching for the missing half of the eighth inscribed stone. The missing half never came to light; in its place we dug up a stone of a different kind, which I regard as a lintel slab, *un dintel* (Plate 29), from an ancient building. To make it possible to join this stone slab to the broken stone, it had been rudely dressed at both ends and also on its upper edge. The present length of the stone is 70 cm. The former breadth, adding mentally the small portion hewn from the upper edge, was 50 cm. The inscription proper had a width or height of about 37 cm. The inscription contains four horizontal rows of glyphs, which plainly disproves that the stone was ever part of a stela. $6\frac{1}{2}$ glyphs of each row are still preserved.

The finding of stone lintels in cities where wooden beams were almost wholly used for spanning doorways is an extremely important matter, and, mutilated though it is, the finding of this stone should therefore be a subject for rejoicing.

The monumental stairway of Naranjo, with its 3 tiger-heads, 12 inscriptions and 1 additional stone, cannot of course be compared with the hieroglyphic stairway on the west side (as here) of one of the principal temples of Copan, which was explored with such great diligence and perseverance by John G. Owens and George Byron Gordon during the expeditions of the Peabody Museum in 1891-95.¹ Nevertheless it is possible that the students of Maya antiquities will take special pleasure in the Naranjo stairway, because every one of its inscribed stones is complete in itself and is independent of the others, and also because the photographs of them are large and distinct.

Indeed, the question arises, why should not future explorers photograph all the well preserved inscriptions in a size similar to Slabs 5 and 6? In most cases, it is true, as can readily be calculated, this would entail great expense and labor. Calculating 6 glyphs (3 in the sense of height) to a celluloid plate 10×12 inches, each narrow face having 2×18 glyphs, Stela 24 of Naranjo would require 6 celluloid plates, or 12 in all. Each narrow face containing 2×20 glyphs, Stela 22 would require 7 celluloid plates, 14 in all. Each narrow face, containing 2×22 glyphs, Stela 23 would require $7\frac{1}{2}$ plates, 15 in all. And so on. Perhaps this would be a little too expensive.

The south side of the plaza is occupied by the south structure, the former façade and stairway of which faced the north. At half the height of the massive foundation, a large, levelled area joins on at the back. The superstructure, once not inconsiderable, is now wholly demolished. In front of the north side of this building stood two stelae, Nos. 10 and 11.

Stela 10 (Plate 30, Fig. 1). Its total height or length is 266 cm.;

¹ Memoirs Peabody Museum, Vol. I, No. 1, pages 21-22, Plates V, IX; Vol. I, No. 6, pages 1-38, Plates I-XVIII.

breadth, 113 cm.; thickness, 57 cm. The back and both narrow faces are plain.

North side. This face has an inscription 180 cm. high by 41 cm. wide, containing 2 vertical rows of 11 glyphs each, 22 in all. The relief-work has a good projection and is well rounded out. The many small holes in the otherwise very hard, yellowish limestone were once carefully filled in with stucco.

Stela 11 (Plate 30, Fig. 2). Greatest height or length of the stone is 358 cm.; breadth, 95 cm.; thickness, 39 cm. The stone was broken into three pieces, but I have joined them together as well as possible. Both narrow faces are plain.

North side. Height from the base-line under the body of the prostrate captive to the extreme top is 283 cm., of which the captive occupies from 25 to 27 cm.

On a man, doomed to be sacrificed and lying with his knees, breast, and face on the ground, stands the warrior-chief represented in front view with his face turned to the right. His foot-gear is simple. The long garment (*chlamys*) has an oval opening at the top for passing the head through and slits on the sides for the arms. It is profusely ornamented with feathers, which have a radial arrangement around the neck-opening, and there are also five rows reaching to the bottom of the garment. Where the fall of feathers does not cover the long garment, a design of small rectangles appears. A large necklace of alligator's teeth hangs down over the warrior's chest, and from it is suspended an inverted head or face with long hair hanging downward. He wears a nose-ornament consisting of a bead with short feathers, and round ear-discs from which proceeds the pronged chin-border. The eye seems to be encircled, as in Stela 8. The helmet displays in front the small grotesque face of a god, and a tall bunch of feathers droops forward and backward, while four death-masks in the form of rays are placed on a crest of feathers proceeding upward and down the back of the helmet. The four masks on the other side are invisible. In his right hand the warrior holds a long, plain staff, and a round shield with a fierce Tlaloc face hangs on his left forearm. Above on the background near the face are four glyphs in a vertical row.

South side. The stone, hurled to the ground by a falling tree, lay with its back turned to the sky. Hence the glyphs on the back have been entirely washed off by the rains of centuries. All that can be distinguished is that the inscription was divided into four vertical rows, each containing about fourteen glyphs; they can no longer be accurately counted.

East of the palace of the tiger-head stairway there is another large plaza surrounded on all four sides by large monumental edifices, the west side, of course, being occupied by the palace described above.

On the north side, on a partly artificial mound of rocks, rises what was

once a considerable structure of an oblong ground-plan — probably a temple. The façade of this edifice was on the south; and in front of it, below on the plaza, Stelae 12, 13, and 14 stand side by side.

Stela 12 (Plate 31, Figs. 1, 2). The height or length of the stone is 270 cm.; breadth at the top, 88 cm.; at the bottom, somewhat less; thickness, 36 cm. Both narrow side-faces are smooth.

South side. 24 cm. of the height of the sculpture belongs to the captive man (or woman?), and 176 cm. from the back of the victim to the extreme top, to the priest.

It is impossible to tell whether the doomed individual, lying with the breast flat upon the ground and the knees drawn in close to the body, is male or female. The creature is evidently deformed and was fattened especially for sacrifice and perhaps to be eaten at the feast to follow. The face displays the lowest racial type, yet the head and ears have some sort of feather ornament. The fat arms are bound on the back. The round breast, with a second curve and other accumulations of fat, make it doubtful whether the figure is that of a man or a woman. To increase the confusion the sculptor — perhaps as a joke — has finished off the monster's extremely fat body with a tail. This tail, it is true, might be the end of a girdle hanging down behind, if the naked creature wore a girdle.

The very elaborately attired priest, standing on the back of the sacrifice, is pictured in front view, turning his face to the right. His feet, as usual, are spread apart. The heel of each buskin displays a grotesque face, and there is a double tassel on each instep. The priest wears a tunic of tiger-skin with a border of fringe at the bottom. His elaborate girdle, with a pendent edge of shells, is adorned with three large faces, each having a pendant. The face on the left side is hidden by the jaws at the end of the ceremonial bar. There is a St. Andrew's cross between each two masks. From the girdle, below the middle mask, hangs a richly ornamented and scrolled flap, its feather trimming extending to the masks on the heels. He wears ribbed cuffs, a breast-cape of three rows of beads, with a death's-head placed horizontally like a breast-plate, a bracelet with medallion face on his upper arm, round ear-ornaments, but no nose-ornament. The lofty helmet displays the grotesque head of a god, surrounded by various symbolic accessories (among these are small grotesque faces), and it is overshadowed by a huge bunch of feathers and a feather crest.

With both arms the priest holds obliquely across his breast the ceremonial bar adorned with crisscross patterns and ending, as usual, on the right and left in jaws and scrolls, the jaws at each end holding a god's face. The god's face on the observer's left might be that of Ehecatl, god of winds, on account of its long proboscis. There are four glyphs on the background.

North side. At the bottom there is a horizontal band of six glyphs, which is 10 cm. high. Above this extends a field containing many glyphs.

Measured on the inside line of the edge, it is 161 cm. high, 69 cm. wide at the bottom, and 73 cm. at the top. The inscription contains 6 vertical rows of 15 glyphs each, *i. e.*, 90 glyphs in all, making 96 glyphs when those of the bottom row are included. Though all the delicate lines and dots have disappeared, the main form of the glyphs is still clear.

Stela 13 (Plate 32, Figs. 1, 2). The greatest height or length of the stone is 445 cm.; breadth, measured at the centre, is 94 cm.; thickness, 35 cm. Again I would call attention to the fact that Stelae 2 and 13 are the two most imposing stelae of Naranjo. This impression is not conveyed by the photographs, which were taken on the same scale as the others. The top of Stela 13 ends in a narrow, pointed arch. This stela was not thrown upon the ground, but was inclined to the earth at an angle of 30°. Much labor was expended in bringing this enormous stone into a position suitable for photographing. Both narrow sides are plain.

South side. The lowest part, which is plain, occupies 96 cm., while the sculpture, from the base-line under the body of the prostrate captive to the pointed top, measures 349 cm. Of the latter only 16 cm. belong to the captive who is pressed close to the ground. Three little glyphs are incised on the left thigh of the captive.

The high priest or *ahaucan* stands on the victim's back. He is represented in front view with his face turned to the right. His shoes have a cross on the side of each heel and the grotesque face of a god in front at the ankle. The garters or knee-ornaments are covered by the flap or apron, but the medallion faces attached to them are distinguishable in profile. Very little of the skirt is visible, but it may be noted that a kind of short chain with crossribbed ends hangs down obliquely on each side of the skirt. The girdle with shell pendants — another beautiful specimen — is adorned with three large, framed-in faces with pendants, separated by St. Andrew's crosses. (The face on the left is hidden by the left arm hanging at the side.) The flap hanging from the middle of the girdle is richly ornamented and scrolled, the tassel at the bottom reaching down to the feet. The frontal ornament on the flap always represents the well-known face with goggle-eyes, snub-nose, and the two stepped upper-teeth in the open mouth.¹ This representation is often found on the flaps or aprons of male personages on the stelae of Naranjo and elsewhere: compare, for example, the grotesque face of "the broken idol" (or Stela 2 of Seibal). The round shoulder-pieces with cross bands belong probably to the breast-cape, which is composed of little squares. A bead bracelet is also visible on the upper part

¹ I wish to state here that the faces with goggle-eyes can in no way be considered as Tlaloc-faces (which are of an entirely different type) as has been erroneously stated, through a misunderstanding of the editor, in the description of Seibal, page 16: — Dr. E. Seler believes that all these strange faces with goggle-eyes represent the Sun-god (Kinichahau). This may be, but never the Aztec Tlaloc!

of his left arm. On his breast there is a double breast-plate, as it were. The oval of the upper disc shows four barely visible but delicately carved knobs on a background of scrolls, in addition to the distinct knobs within the outer scrolls on either side. The lower part of the breast-plate displays a large death's-head lying horizontally, with three short bars radiating to the right and to the left. The priest wears ribbed cuffs, a nose-ornament composed of a stone bead with two feathers, and a round ear-ornament. There is a row of tiny knobs upon his chin and apparently a narrow band with a miniature head in front, close to the neck below the chin. A stripe, running from the nostrils and forming right angles, borders his mouth. His face, with its large, aquiline nose, shows the higher racial type of the ruling class of nobles. The helmet displays the grotesque face of a god with goggle-eye and snout-like nose, above which rise C-scrolls and a holder containing a bunch of feathers, while a feather crest forms the finish at the back. In his uplifted right hand the priest holds out a small idol with snouted face of Ehecatl, god of the winds, common to the Aztecs and Mayas. According to the general rule, the little leg by which the image is held develops into a serpent, the head of which appears by the priest's cuff and is turned backward over the rounded edge to the narrow, western side-face of the stela, and is therefore invisible on the photograph. Its protruding tongue divides into two scrolls. By the priest's left hand, which hangs at his side, is an object very like a brush. On the background are $6 + 8 + 3 + 3$ glyphs, 20 in all. The six glyphs below the left hand, which are not distinct in the photograph, are reproduced in Fig. 18.

North side. An inscription, which is 253 cm. high by 61 cm. wide, measured on the inside line of the edge, contains 4 vertical rows of 16 glyphs each, 64 glyphs in all. These glyphs are tolerably well preserved and show many forms seldom found elsewhere. I will call attention only to the fourth glyph of the third row, in which a profile face placed aslant is joined to one in an upright position.

In excavating the stone, which was in a desperately inconvenient position, and removing the debris which had fallen down from the temple above, we found one of those rare, flint crescents with pronged edge (9 cm. in diameter), which were used as ear-ornaments. This specimen was added to the large collection of flints which came to light in excavating Stela 15 and is shown in Fig. 19, *a*.

Such excavations always bring to the light very rare small reptiles, which live hidden in the ground and are never seen elsewhere. Thus we found again the pretty little tiger-lizard; rose-colored and spotted with

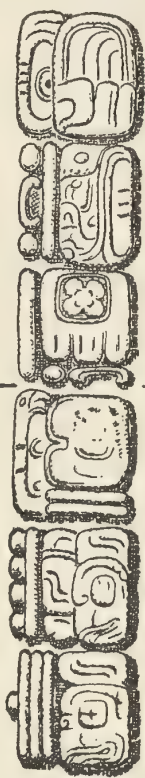


FIG. 18. — GLYPHS
BELOW LEFT HAND
OF FIGURE, STELA
13.

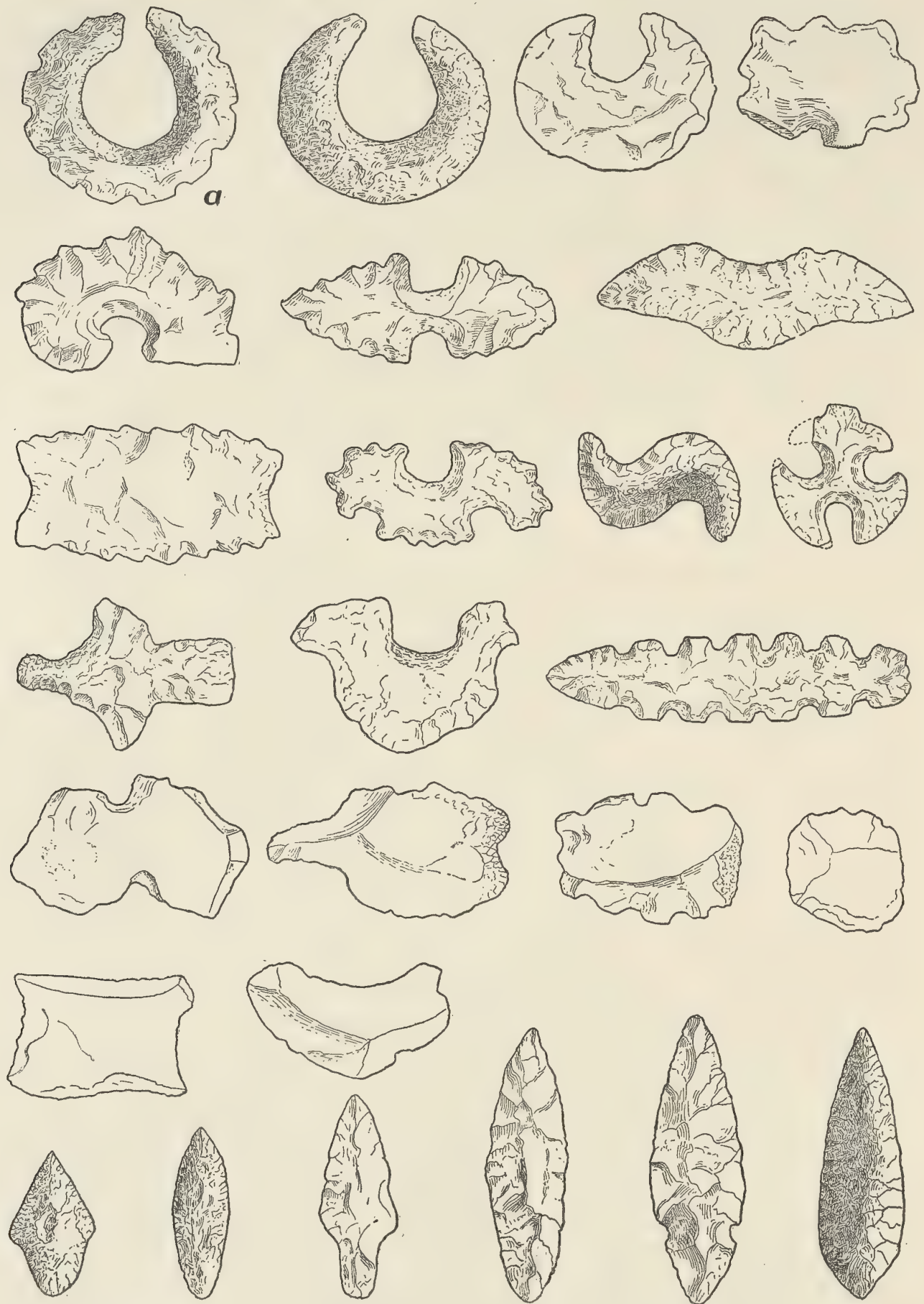


FIG. 19.—NARANJO: FLINT OBJECTS FOUND WHILE EXCAVATING STELAE 13 AND 15, THREE-EIGHTHS NATURAL SIZE.

black; a small black lizard of a very curious shape; a small, beautifully ringed coral-snake, and a toad which the Spaniards call "mazamorra," probably because it lives in its dark, subterranean prison.

Stela 14 (Plate 33, Figs. 1, 2). Total height or length of the stone when joined together was 357 cm.; breadth at the centre, 76 cm.; thickness, 31 cm. Both of the narrow sides are smooth.

South side. The sculpture, measured from the line upon which the woman sacrifice lies, to the extreme top, is 265 cm. high. Of this height 31 cm. belong to the victim, measuring from the base to the priest's sandals.

The fattened sacrifice, with legs and feet drawn up, lies on the ground on her right side, thus giving a front view of her round face, like the woman sacrifices of Stelae 21 and 24, a position which much facilitates the determination of the racial type. The not unattractive face of the woman, who is evidently resigned to her fate, has round eyes, snub-nose, a pretty little mouth and, if we may venture the remark, somewhat elongated ears. Her abundant hair falls to the ground.

The holy man, doubtless a priest, who does not scorn to make a footstool of a poor woman sacrifice, closely resembles in costume and posture the personage represented on Stela 12. He is pictured in front view with his face turned to the right. His shoes have grotesque masks at the back of the ankles, but no large tufts on the insteps. He wears leg-bands or garters with small medallion faces in front. His tunic is probably of tiger-skin, but is mostly hidden. His large, elaborate girdle has three framed masks with pendants, that on the left side being covered by the head of a god attached on that side. His girdle has a border of shell pendants and a St. Andrew's cross between the masks. On the middle mask, represented in front view, three little indented knobs are curious. Those on the right and left might indeed be looked upon as ear-ornaments, but that on the forehead remains unexplained. The flap, appearing below the middle mask, again shows the face with goggle-eyes and is bordered by scrolls. It ends in an owl mask (*tecolotl*) and a wide fringe of feathers. The priest wears ribbed cuffs and his breast-cape consists of three rows of little square plates. A death's-head, lying horizontally, might be considered a breast-plate. There are shoulder-pieces or armlets with medallion faces. He wears round ear-discs, but no nose-ornament. In particular the helmet of this priest shows details so similar to that of the priest on Stela 12, that the two photographs can be better understood if they are placed side by side. The priest's head-dress below the upper jaw of the grotesque god-mask has a similar, projecting, profile face on a small scale in front, and a full-face mask incised on the side. The half god-mask (for in such representations the under jaw is wanting) always has the round goggle-eye and the snout-like nose. The frontlet of the mask has a profile face attached in front and a full face on the side (as in Stela 12, but more distinct). Feather plumes and a feather

crest finish the head-dress. With both arms the priest holds obliquely across his breast the ceremonial bar with crisscross ornamentation. The two jaws with their god-faces are well preserved, and comparison with these might determine whether the same gods were invariably held up to the people, or different ones at different times. On the background are 3 + 5 + 4 glyphs.

North side. In falling to the ground the stone broke in two pieces and lay with the relief side downward and the inscription upward. This probably occurred only a few years ago, for which reason the inscription was sufficiently well preserved to be photographed. At the bottom of this north side three glyphs are incised in the stone, a little apart from one another. Measured from the inside line of the edge, the inscription proper is 182 cm. high by 57 cm. wide and contains 4 vertical rows of 12 glyphs each, that is, 48 glyphs in all.

The east side of the plaza was occupied by a long building now in ruins, the façade of which faced the west, as did also the stairway of the fairly high foundation leading to the upper platform. To the narrow southern side of this massive foundation a left wing has been added, which was half the height of the foundation and is now also demolished.

Above, on the edge of the platform of the main edifice, formerly stood the sculptured stela, No. 15. Below at the base, in front of what was probably a stairway, stood Stelae 16 and 17, while in front of the left wing stood the beautifully inscribed Stela 18 in all its glory.

In addition there stood on the plaza, a little to the right but somewhat in advance of Stelae 16 and 17, three tall, smooth stelae of roundish form, which now lie broken upon the ground.

It cannot be positively stated whether this elongated building was once a temple or a hall of justice. The three columns on the plaza may, however, have been columns of justice and who knows whether the inscribed stela — which now, alas! has scaled off — did not contain the tables of the law?

Stela 15. The breadth of the excavated, upper portion is 103 cm.; thickness, 30 cm. This stela stood above in the centre on the edge of the platform, but the piece broken off, which is 153 cm. long, was hurled down and remained buried in the débris rising to half the height of the substructure.

The west side with the bas-relief was entirely scaled off. The east side displayed unevenness from natural causes, as I believe, and a petrified star-fish 30 cm. in diameter.

Both narrow sides showed remains of a row of glyphs, the details of which were well worked out. They were not in bas-relief, but incised.

During the excavation of this "star-fish stela" quite a collection of very interesting flint ornaments, twenty-four in number, came to light (Fig. 19). Among them were crescents, such as are seen as ear-ornaments on certain stelae of Yāxhá and Tikal, several curved or even S-shaped pieces, which

perhaps were used as nose-ornaments, a serrated lance and a serrated plate, a piece in the shape of a cross and one composed of three leaves, a double lance, single lances, etc.

We may assume that near many stelae as well as in the interior or on the exterior of temples, in addition to incense-burners and sacrificial bowls, there were placed certain death's-head masks or other figures of perishable material tricked out with ornaments, feathers and locks of hair, which have long since mouldered away leaving behind only those of indestructible stone. For elsewhere, in the vicinity of stelae, objects of flint and obsidian are found in addition to pottery sherds.

Stela 16. This stone is broken in two. It is 82 cm. wide and 38 cm. thick; its height was not calculated. The sculpture on the west side is completely effaced by the action of the elements. The back and both narrow sides are plain.

Stela 17. This stone stands erect in the cement pavement. Its breadth is 82 cm.; thickness, 40 cm. Its height was not measured. The sculpture on the west side was entirely destroyed by scaling off. The back and both narrow sides are plain.

Stela 18. The length or height of the stone is 255 cm.; breadth, 85 cm.; former thickness, 50 cm. This stela was split in two from top to bottom, like Stela 11 of Tikal. But while in Tikal the severed portion was still at hand, in the case of this Naranjo stela it had disappeared, leaving no trace. It is therefore impossible to say whether there was a picture or an inscription on the back.

The west side had fallen to the ground and on its very smooth, polished surface 6 (?) vertical rows of little glyphs were once incised. Unfortunately the hard, smooth surface seems to have almost entirely scaled off; only here and there imperfect portions of glyphs remain, which testify that the inscription upon this stela was of unusual delicacy and beauty.

Each narrow side formerly contained two vertical rows of eight glyphs in bas-relief. The fracture passes exactly through the centre of the second row, counting from the front of the stela. These glyphs are distinguishable, but are not sufficiently well preserved to be worth photographing.

A mound of débris of vast dimensions, from which remnants of masonry still protrude, occupies the entire south side of this site and extends to the building claiming Stelae 10 and 11. The main façade of this building or group of buildings evidently faced the north, on which side also the main stairway must have been built. A high, massive foundation can be distinguished, perhaps with rooms thrown out from it, which, however, have now vanished; also a large first story, on the terrace above, the vaulted roof (*azotea*) of its front rooms forming the access to the second receding story. Remnants of masonry of both stories are still present. There is nothing to prove that the second story may not have supported some sort of super-

structure; in which case this edifice, constructed on so large a scale, must indeed have presented an imposing appearance.

At the base of the north side of the substructure no stelae were found, but a small stela stands erect at the base of the east side. No sculpture can be discerned on its much weather-worn east surface.

Near the east end of this building there is a very small heap of stones, barely three meters high. We could not decide whether this had merely been a small platform, or whether it was the remains of a small structure with but one room, possibly a tomb. At all events it is closely related to the personage pictured on the large stela, No. 19, found on its north side.

Stela 19 (Plate 34, Figs 1, 2). This large and beautiful stela lay on the ground, and with our windlass was carefully placed on one of its narrow sides. The length or height of the stone is 290 cm.; breadth, 88 cm.; thickness, 24 cm. Both narrow sides of this stela are plain.

North side. From the base-line of the prostrate captive to the extreme top of the sculpture the distance is 238 cm.; of this height 46 cm. belong to the captive and 192 cm. to the priest.

The captive is kneeling on the ground with legs crossed and bending the upper part of his body over a kind of frame. His profile permits his racial type to be clearly distinguished.



FIG. 20.—GLYPHS UPON LEFT THIGH OF CAPTIVE, STELA 19.

His arms are bound upon his back. On his left thigh three glyphs are incised. These are somewhat indistinct on the photograph, and for this reason a separate tracing was made of them (Fig. 20).

The first glyph contains the numeral sign for 12 prefixed to a profile, and this numeral sign is repeated as a prefix to a death's-head profile placed below a sacrificial knife in the lowest glyph of the vertical column of five appearing on the background on the priest's left.

The priest, standing on the back of the sacrificial victim, is pictured in front view with his face turned to the right. His foot-gear is not very elaborate. He wears garters with pendants, no skirt, only a girdle bordered on the lower edge with shells, from which the flap, ornamented with symbolic signs, hangs down in front. The priest wears a collar, also a breast-plate suspended around the neck by a strap with a death's-head placed horizontally in the oval, ribbed cuffs, ear-ornaments but no nose-ornament. The helmet consists of a large, grotesque, animal mask with plumes drooping at the back; the top feathers are left to the imagination, since they are cut off by the upper edge of the stone. The priest holds in his right hand, hanging at his side, some sort of a pendant, while a round shield with a fierce face rests on his left forearm. In the background are $8 + 5 = 13 + 1 + 1 + 5 = 20$ glyphs in all. The entire sculpture, from top to bottom, is

very well preserved, and also its delicate, white, stucco coating, but there are no traces of color.

South side. When the stone fell, the south side came uppermost. Its sculpture is, therefore, not so well preserved, but nevertheless it is distinguishable.

The distance from the lower line of the inscription to the upper line (half worn away) of the upper inscription is 200 cm. The lower inscription contains two horizontal rows of 5 glyphs, 10 in all. Upon this stands a stone bench such as is usually found in these temple-palaces. On this bench the priest is sitting with his legs crossed. He is undergoing voluntary torture, with his arms crossed and bound upon his breast (?). In front of him stands an assistant priest, who, with both hands, draws a cord through the pierced and protruding tongue of the penitent. This cord twists downward to the vessel for sacrificial blood standing below on the base. Three glyphs, now indistinct, were carved above each priest. The stucco on this side has disappeared as a matter of course.

Frequently one piece of sculpture aids in understanding another. Thus, we now comprehend what the person clad in a woman's skirt on Lintel 43 (under side) of Yāxchilan is offering to the priest with the standard on which Ehecatl is enthroned. It is the vessel for sacrificial blood with the cord for self-torture. Not many such scenes of voluntary torture have as yet been found.¹ The splendidly executed parallel representation on Lintel 24 (under side) of Yāxchilan is well known. Of this lintel, however, I only had an opportunity of admiring the pieces hacked off from the back of the stone.

Few archaeologists know the two stelae of Huilotsintla, "place of doves," with representations of voluntary torture. Huilotsintla is a forgotten, ruined city of Huastec (?) civilization in the district of Tuxpam (state of Vera Cruz) not far from the right bank of the Rio de Tuxpam.

Some thirty years ago these two stelae were brought by an intelligent Totonac to the neighboring *hacienda* of San Isidro belonging to the Basañez family, where I discovered one of them thrown into the pigsty! This led me to make some not very complimentary remarks to the present owner of this *hacienda*, notwithstanding the hospitality which I was enjoying. I was allowed to photograph this stela in the San Isidro pigsty at the time of my short expedition to Teoayo and Papantla in the year 1903. The other stela, which was said to contain a similar representation, had been removed to Jalapa about a year before my arrival.

The penitent on the stela which remained in San Isidro wears a large conch shell, *Strombus gigas*, on his breast, and his elaborately tattooed legs are entwined by two snakes. He is drawing a reed (*carrizo*) through his protruding and pierced tongue. In front of him stands a warrior drawn on

¹ See Zelia Nuttall, A Penitential Rite of the Ancient Mexicans. Peabody Museum Papers, Vol. I, No. 7.

a small scale with shield and javelins on his left arm. Above the warrior is enthroned the grotesque face of a god with gaping jaws. A row of hieroglyphs finishes the stela at the top. This relief is certainly of interest for purposes of comparison with Maya sculptures.

To the east of the natural hill levelled-off and crowned by the edifice, to the south side of which belong Stelae 12, 13, and 14, lies the ruin of a small building, which was also erected on a massive foundation, with façade facing the west. In front of its west side is the largest round altar of Naranjo, which is fully two meters in diameter. Unfortunately this great stone is completely shattered and weather-worn.

It seemed a matter of course that a stela of importance must belong to so large a round altar, but we sought for it in vain. Finally we concluded that a comparatively insignificant, weather-worn stone, lying upon the round altar, must be all that was left of the sought-for stela.

To the east of the large longitudinal building with Stelae 15-18 on its west side, another large plaza had been formed, which, by means of a filling-in of earth from 2 to 5 meters in depth, had been extended as far as the main temple at the eastern end of the city.

On the north side of this plaza was the ruin of a building of medium size, its former façade facing the plaza, *i. e.*, the south. In front of the south side of this mound of débris, we found a small stela broken in two, with its sculptured side sunk in the black forest mould.

Stela 20 (Plate 35, Fig. 1). Greatest length or height of the stone, 230 cm.; breadth, 87 cm.; thickness, 32 cm. The narrow sides were without glyphs.

South side. From the base-line of the prostrate woman sacrifice to the top of the stone is 185 cm.; of this measurement only 15 cm. belong to the victim. The woman is lying flat on the floor and touches it with her face, and her hair is coiled on the back of her head. Her arms are bound with a triple cord.

The priest standing on the woman's back is represented in front view, his face turned to the right. He wears shoes. His garters, probably hidden by the scrolls of the ornamental flap, seem to have a medallion face attached in front. His tunic is of tiger-skin bordered with fringe; the bottom is cut to slant upward toward the centre. His girdle, bordered with shells, is adorned with three large face-masks (that on the left is hidden by the ceremonial bar) with a St. Andrew's cross between them. The broad and large ornamental flap hangs down in front. He wears ribbed cuffs, a collar, scrolled breast-plate and shoulder-pieces, round ear-discs, helmet with animal mask with a bunch of feathers on the top and a feather crest at the back. With both arms the priest holds obliquely across his body the ceremonial bar adorned with the crisscross pattern. As always, there are jaws containing the head of a god at each end. On the background are 6 + 5 glyphs in two

vertical rows. Fortunately they are very well preserved, with the exception of the lowest one of the row beginning with 8 Ahau.

North side. This side had two vertical rows, each containing eight large glyphs, which unfortunately were completely destroyed by the action of the rains.

It is important for all travellers to know that only a few steps north of the building with Stela 20 lies the small aguada of Naranjo. Probably this is a depression of the earth, artificially improved, which contains water throughout the entire year. Whoever does not wish to pitch his camp by the distant acropolis can remain in the vicinity of this water.

As we soon discovered that in Naranjo each monumental building had its counterpart, we now explored the south side of the large plaza, opposite the building with Stela 20, and there we found two temple ruins standing one behind the other, but this time, deviating from the general rule, the façades had not faced the building with Stela 20 (the north), but the west.

On the west side of these temples, on the lowest terrace, stood two small stelae with a very small round altar midway in front of them. Behind them rose a second terrace with two larger stelae, and midway in front of these was a high, round altar $1\frac{1}{2}$ m. in diameter. These four stelae and also the two round altars are entirely plain.

The small front temple, now demolished, could formerly have contained but a single room. Close behind this small temple rises a larger one, whose stone facing has now all fallen off. It shows no traces of having once contained a chamber, for it is a solid construction, no doubt the sepulchre of a personage of high rank. It is possible that a narrow tomb in the interior of the mass of stones may yield interesting objects to some future explorer.

Ascending the low terrace, on the margin of which I found a round altar without a stela, we reached the last enclosed area bordered by a large, longitudinal building on the right and another on the left, with the once imposing main temple with its terraces in the background.

The quite considerable mound of débris on the north side of the temple plaza suggests a temple of oblong ground-plan with its façade facing the south. This was erected on the platform of a substructure which may have had a stairway on the south side. On the lower terrace of the south side, which is elevated some three meters above the temple plaza, formerly stood three important stelae now lying on the ground. They are Nos. 21, 22, and 23 in my enumeration. Below on the plaza, on the architectural middle line passing through Stela 22, stands a weather-worn, round altar about $1\frac{1}{2}$ m. in diameter.

Stela 21 (Plate 35, Fig. 2). The length or height of the stone is 280 cm.; breadth of the stone near the top 81 cm. and somewhat less near the bottom; thickness, measured at the convexity, 33 cm. Both narrow sides are plain.

South side. The sculpture occupies 223 cm. from the base-line of the

prostrate woman sacrifice to the top. Of this height 19 cm. belong to the victim.

The fattened, female victim lies on the floor, turned partly on her right side in such a manner that we have a full-face view. Her arms crossed on her breast are bound four times with a rope, and her knees twice. The closed eyes and the angry expression of the face show that this woman of the *masehuallin* class (lower class) is not as submissive to her cruel fate as is the woman pictured on Stela 14. Her abundant hair is tied up in a tuft. Traces of delicately incised glyphs appear on her left thigh, but only the prefixed sign for 9 is distinguishable.

A warrior chief or *halachuwinic* (*halats'-winic*, great man) is standing upon the woman. He is represented in front view, his face turned to the right. According to the modern point of view, it is difficult to conceive how so great a warrior could find it consistent with his principles as a soldier to stand on the back of a poor woman sacrifice. But we may assume that among these people the warriors of the higher class were also of priestly rank.

It should be noted here that, notwithstanding certain variations, the warrior pictured on Stela 21 in very many respects recalls the one represented on Stela 11. For a better understanding the pictures should be compared.

The warrior's foot-gear is of a tasteful, pleasing design. His tunic hangs down on one side in a sharp point and is covered with a small design. It is probably held to his waist by the girdle. The bottom of the ornamental apron also displays a small design. The long feather garment, already seen on Stela 11, with an oval opening at the neck through which the head is passed, was probably thrown over the undergarment of thin material. The feathers are arranged radially around the neck, and six horizontal rows of feathers reach down to the knees (the back part is invisible). Above the radiating feather cape lies the collar formed of three rows of beads, upon which rests the oval breast-plate with nodules on the edge and an oval opening in the centre. This is certainly a rare form of breast-plate. His face is adorned with a nose-peg (round bead with two feathers) and a line encircles the eye. He wears a round ear-ornament with pendants and a curious chin-ornament curving forward. We do not know of what material the latter was made, but it resembles the under jaw of an animal. The helmet is similar to that of Stela 11. In front is the small face of a god with the long, protruding snout. Among the other accessories are a plume and crest of feathers. The feather crest displays three singular objects of which there are seven on the feather garment (two are concealed by the shield). They resemble in shape an inverted pot, *nák-cum*, as the Mayas say. While the four objects placed on the crest of Stela 11 distinctly represent death's-heads, the similar appendages of Stela 21 show

only little, fine circles interspersed with many dots. In his right hand, which displays a beaded cuff on the wrist, the warrior holds a large lance with feather pendant. His left hand grasps a large, round shield with a fierce mask, which has a graduated strip hanging down from the mouth in place of a tongue.

On the background are $5 + 9 + 3$ glyphs in a vertical row, making 17 in all. I will only observe that the eighth glyph in the row of nine contains the profile of the woman sacrifice with the same elongated ear and the little rod stuck through the ear-lobe. In the glyph, however, the sign for 8 is prefixed, and not the sign for 9 which is prefixed to the first glyph on her thigh.

This entire relief was in a good state of preservation and displayed a coating of delicate white stucco, but no vestige of paint. It was very difficult to take a satisfactory photograph, because the surface of the stone is strongly convexed and, although the background is depressed fully 4 cm. around the figure and glyphs, the relief of the figure itself is of very slight projection, only a few millimeters, 1 centimeter at the most. When the sun fell most favorably on the bas-relief of the principal figure, the face of the sacrifice, the lance and the inscription carved near the lance were thrown into the very deepest shadow, owing to the convexity of the surface. When these portions were well lighted, the light on the others was unfavorable, because it was too strong. Therefore we adopted a middle course and the beauty of the bas-relief of the principal figure was sacrificed to a certain extent, in order to bring out the details of the glyphs, the lance, and the woman's face.

North side. This has an inscription consisting of 4 vertical rows of 11 glyphs each, 44 in all. Unfortunately nearly all the glyphs are so extremely weather-worn, that I refrained from photographing this side.

Stela 22 (Plate 36, Figs. 1, 2, 3). The height or length of the stone is nearly 4 meters. The piece broken off at the bottom is still sunk in the floor of the terrace; the portion hurled to the ground has a length (height) of 312 cm. The breadth is $113\frac{1}{2}$ cm.; thickness, 44 cm. The north side is plain.

South side. The sculpture is 259 cm. in height from the bottom of the scroll-work.

On the lower scroll-work lies the throne cushion, made in part of tiger-skin, on which the beneficent god is seated in Asiatic fashion with legs crossed. Naturally, in such a position his clothing is mostly hidden. Nevertheless we recognize the ornamented girdle, the central mask of which always suggests the East Asiatic racial type with its pronounced round head and oblique eyes. The mask on the right side is hidden by the ceremonial bar, that on the left is distinguishable. The broad, ornamental flap, displaying the typical mask with goggle-eyes, hangs below the central mask.

The breast-cape consists of little square plates with a small incised ring in the centre. His cuffs are ribbed. The ear-ornament is round. His helmet displays the face, so frequently seen, of a god or animal with snouted nose, with certain accessories rising above it, while a feather crest issues from the ornamentation at the back. The front of the helmet develops into a large double scroll. With both arms the god holds obliquely in front of his body the ceremonial bar with symbolic ornamentation. The jaws, on the observer's left, contain the head of a goddess with the hair tied up in a tuft and drawn over to the front, while the opposite jaws, on the observers' right, hold the fierce face of a god with goggle-eyes.

Below, on one of the scrolls of the throne-support, a nude man of the people is sitting likewise in Asiatic fashion. To the merciful god gazing down upon him, he extends his right hand in supplication to receive the benefits which he asks for. The suppliant is represented from the right side, but the god is in front view with his face turned to the right and slightly inclined forward. There is a small bird on the scroll, where the sole of the suppliant's left foot appears. On the background are 6 + 5 glyphs.

With regard to the "god" (founder of religion, lawgiver, high priest) depicted on this Stela 22 of Naranjo, seated in Turkish fashion, the question naturally arises whether he can be explained by calling him Ketsalcoatl-Cuculcan. This query applies equally to the parallel representations on Stela 1 (east side) of distant Cankuen and on certain stelae of Piedras Negras. At any rate the relief on Stela 22 presents an agreeable variation from the other stelae of Naranjo. That it has reference to a very important personage follows from its position midway between the other two stelae, and from the fact that to it belonged the round altar standing at the foot of the terrace.

The narrow east side contains two vertical rows of 20 glyphs each.

The narrow west side likewise contains two vertical rows of 20 glyphs each.

There are, therefore, 80 glyphs in all on both side-faces; nearly all are still quite well preserved, though they have come out rather small on the photograph.

Stela 23 (Plate 37, Figs. 1, 2; Plate 38, Figs. 1-3). The length or height of the stone is 340 cm.; breadth, 108 cm.; thickness, 32 cm. The north side is plain.

South side. From the base-line of the prostrate captive to the topmost edge of the stela the distance is 260 cm.; only 12 cm. belong to the bas-relief of the man lying flat on the ground.

Unfortunately the entire relief on the south side has suffered so severely from the moisture of the earth that the main outlines alone are distinguishable, while all the finer details have vanished. In spite of its weather-worn

condition I could discern traces of incised glyphs on the left thigh of the sacrifice, who lies with his face flat on the ground.

The priest standing on the victim's back is represented in front view, with his face turned to the right. Of his elaborate costume we can still distinguish the high foot-gear, the garters, the short tunic, the elaborate girdle with three large masks and their pendants (that on the left side being hidden), the flap hanging down in front, the breast-cape, an ear-ornament quite worn away, while the nose-ornament is still quite distinct, and the helmet with large wild face and feather crest. In his uplifted right hand the priest holds the little figure of a god, this time apparently facing him. One of the little legs ends in a snake stretching forward. The small head of the snake, with its protruding forked tongue, rests on the border of the stela. The priest's left hand holds a dish containing a large head (?), unless its weather-worn condition is misleading. On the background are 9 + 11 + 7 weather-worn glyphs.

The narrow west side contains 2 vertical rows of 19 glyphs each, and at the very top a large initial glyph occupying the space of two; there are thus 39 glyphs in all. (See Plates 37, Fig. 2, and 38, Fig 1.)

The narrow east side contains 2 vertical rows of 22 glyphs each; 44 in all. (See Plate 38, Figs. 2, 3.)

The beautiful details of the 83 glyphs on these narrow sides, which are tolerably well preserved in the main, compensate to some extent for the destruction of the sculptured front. This time each side-face was photographed on two celluloid strips, twelve English inches long, which, of course, is favorable for the reproduction of the glyphs but demands a double outlay on the part of the publisher.

Lying to the south and opposite the building with Stelae 21, 22, and 23 on its lower terrace, is an equally high, oblong mound of débris, which was once a temple-palace with façade and a stairway on its north side. At the base of the north side of the mound, corresponding to the architectural middle line, we found a round altar, burst apart by roots, which was 1½ meters in diameter, but no trace could be found of a corresponding stela.

In clearing away the débris which had fallen down behind the altar, to our great delight we came upon a well preserved and interesting stela to which the number 24 was given. The excavation was extended to the right and left, but no other sculptured stone came to light.

Stela 24 (Plate 39, Figs. 1, 2, 3). This stone is 238 cm. high, or long, 87 cm. broad at the centre, and 32 cm. thick. The south side is plain.

North side. The measurement from the base-line of the prostrate woman sacrifice to the top is 190 cm., 23 cm. belonging to the victim.

The nude, plump and fattened woman sacrifice lies on the ground with legs drawn up to the body; but her head, resting upon her right arm,

is turned so that her face is in front view, while her hair, gathered together with a chain of beads, hangs down over her right arm to the ground. I



FIG. 21. — GLYPH
UPON BODY OF
VICTIM, STELA 24.

am sorry to say that her face has a coarsely sensual expression; this woman likewise is from the lowest class. The pupil in the eyeball is indicated by a tiny circle. A compound glyph (Fig. 21) is incised on the side of the abdomen.

A woman of high, perhaps priestly, rank is standing on the fattened sacrifice. She is represented in front view with her face turned to the right. She wears tasteful foot-gear. Her skirt (*enagua*) is covered with trellis-work of cylindrical beads, with round beads at the intersecting points; its bottom is bordered with fringe. Her girdle consists of vertical strips with a lower border of round beads. At the middle of her girdle there is a fierce tiger-mask with the tongue curiously perforated. Below the mask an ornamental pendant with a grotesque face and a tassel hangs down to the back of the sacrificial victim. Probably the girdle should also be considered as ornamented on the sides with masks, of which only the frames and pendants are distinguishable.

The neck-ornament of the priestess has a large oblong stone bead in the centre, and on her breast lies a kind of breast-plate with an oval and short lateral scrolls at each end. She wears ribbed cuffs with a border of beads. The ear-ornament, thrust obliquely through the shell of the ear and resting on her cheek, has angular scrolls. The curious, tall head-dress has a huge feather plume at the top which curves backward.

With both arms crossed at her waist the priestess holds a large plate containing a curious scrolled object; this is probably a ceremonial offering.

Along the left (observer's left) edge of the stela are 4 + 5 large, distinctly preserved glyphs in vertical rows. Without my suggestion an Americanist will recognize that the top glyph of the row of four begins with the day sign 9 Lamat; but I would call attention to the fact that the first and second glyphs of the row of five contain the profile face of the woman sacrifice. The ear-ornament of the priestess, inserted obliquely, leaves no doubt in this regard.

The narrow east side contains 2 vertical rows of 18 glyphs each, 36 in all.

The narrow west side contains 2 vertical rows of 18 glyphs each, 36 in all.

The two narrow sides, therefore, contain 72 well preserved glyphs carved in fine detail. Since each narrow face—very well lighted, by the way—was photographed on a single celluloid strip, the glyphs naturally came out rather small.

The limestone of which Stela 24 consists is of an extremely fine and hard grain and for this reason, and also because it was buried deep down in the ruins, all three sides are well preserved.

The eastern conclusion of the temple square — one might say of this whole section of the city — is formed by the magnificently planned, main temple, a building that could not have been inferior in height and general architectural effect to the great temples of Tikal. The first approach is a projecting terrace, rising some three meters above the level area of the square with the remarkable Stela 32 at its west side. Two meters higher lies the second terrace with seven sculptured stelae — in a back row, Stelae 25, 26, and 27, and in the front row, Stelae 28, 29, 30, and 31. On the north side of this terrace, but receding, rises a heap of stones (*cuyito*) corresponding to what was once a small temple (*templete*). Three meters above the second terrace rises the third terrace, from which a central stairway led high up to the platform, upon which the main temple was reared. On examination I concluded that this temple must have had an oblong ground-plan, perhaps with three rooms in front and several compartments in the rear. Massive remnants of masonry are still standing on this site, but a plan can no longer be traced with certainty. We may assume that a stately roof-comb rose above the roofs of the vaulted chambers of the temple. On the rear and sides the foundation rises in great steps with plain, sloping walls, and it may be assumed that there were also flights of steps on the sides (Fig. 15).

Viewed from the west, the main temple must in truth have presented a magnificent appearance, — at its base the terraces adorned with stelae, and the side temple on the observer's left; the steep main stairway interrupting the great terrace offsets in the centre; high above all, on the platform, the temple edifice with its entrances and bizarre frieze; all crowned by the stately roof-comb with its ornamentation of figures and small window perforations. Standing on the ruins of the demolished, vaulted chambers, the observer has spread before him a scene of vast extent. His questioning gaze sweeps the distance across the limitless, evergreen sea of forests, hoping to discover other temples and palaces. On the eastern horizon we observed a low mountain chain, and a lofty, turret-like rock on one of its crests particularly attracted our attention.

The scene is wholly changed when, after rainy days, the white mist rises above these low-lying woods called *bajiales*; then it seems as if one were enthroned on a lonely rock in the midst of a surging sea.

Stela 25 (Plate 40, Fig. 1). This stone is broken into two pieces, the lower portion being still imbedded in the ground. The height was not measured. Its breadth is 68 cm.; thickness, 28 cm. The east side is smooth.

West side. Measured from the base, not given on the photograph, to the extreme top, the figure is 190 cm. high. The very low relief is that of a man represented in front view, with his face turned to the right. This person does not stand on a captive or other symbolical base. His feet and

legs, which are on the lower fragment, are much defaced. His skirt of thin material is held to his waist by a broad girdle, and the large framed mask with pendants, which is attached to the centre of the girdle, is half covered up by the ceremonial bar. The necklace consists of a double row of beads and each wrist is adorned by a simple bead bracelet. The ear displays a pear-shaped pendant attached to the elongated ear-lobe. The head covering consists of a skull-cap, with a broad frontlet; a single feather rises from the ornament on top, and there is a small, grotesque face with scrolls attached to the frontlet.

With both hands the man holds in a slightly inclined position, *i. e.*, nearly vertical, a long, ceremonial bar, with a row of beads on one edge and a crisscross design running across each end (*xiuhmolpilli*?) beyond which are the conventionalized jaws. Here there are no faces of gods looking forth from the jaws, but sacrificial knives are inserted in their place.

The north and south narrow side-faces each contain two vertical rows of incised glyphs (not in relief) which are half distinguishable and half effaced.

Stela 26. This stone was very thick and quite broad, but friable with little power of resistance. For this reason it fell apart in large blocks and the sculpture has disappeared. This is to be regretted, since it is very probable that the sculpture on Stela 26 was more important than that on Stelae 25 and 27.

Stela 27. The stone of this stela is also of inferior quality. The entire upper half has fallen off and the sculpture on this fragment is wholly effaced. The low relief on the west side is much injured on the lower half, which is strongly inclined forward. Its arrangement seems to have been similar to that of Stela 25; both narrow sides may also have had incised glyphs.

Stela 28 (Plate 40, Fig. 2). This stone is broken into one principal piece and two small ones, and is also broken off at the bottom. It was impossible to measure its total height. It is about 125 cm. wide and 50 cm. thick. The east side and the two narrow sides are smooth.

West side. The height of the relief from the scroll-base (which is only 11 cm. high) to the top is 234 cm. The sculpture has suffered much from torrents of rain, yet in the main all is tolerably clear.

The figure of a priest, represented in front view with his face turned to the left, is standing on the scroll-base. His foot-gear is delicately carved. He wears a tunic of tiger-skin with fringed edge and certain accessories attached obliquely to each hip, and a girdle with three masks having rectangular frames and pendants. The broad flap extending down in front from the girdle displays elaborate ornamentation interspersed with grotesque faces. The breast-cape of fine-ribbed material is covered for the most part by the large breast-plate. This is an oval with scrolls on the right and left. The cuffs are of an unusual pattern, also the ear-ornament. He wears a

nose-ornament with a feather. The helmet is high and has a large projection in front, a bunch of feathers at the top, and a feather crest at the back. The priest probably holds his right hand on his back, for it is invisible. In his uplifted left hand is the small idol (Ehecatl?), whose little leg here too ends in a snake.

On vacant spaces in the background are $5 + 5 + 3 + 6$ glyphs; notwithstanding the action of the elements the main forms are distinguishable, though the delicate lines and dots have, of course, disappeared.

Stela 29 (Plate 41, Figs. 1, 2). The stone is 323 cm. high, or long, 1 meter broad, and 33 cm. thick. The stone was thrown to the ground with neither of its broad faces downward, but resting obliquely on its narrow south face; in this position it was half buried by the falling débris. Both narrow sides are plain.

West side. The sculpture is 245 cm. high from the base-line of the prostrate male victim to the top. At the very bottom of the relief the victim lies flat on his stomach with his arms bound seven times, his knees also tied and his feet crossed. His profile is still distinguishable, notwithstanding the action of the elements on this part of the stone.

A woman of high rank, perhaps a priestess, is standing on the victim's back. She is represented in front view with her face turned to the right. Her tasteful foot-gear has vertically striped anklets. Her skirt, probably of cotton, reaches below the knees, but the trellis-work ornamentation, which covers it, does not extend quite as far. On the front of her girdle is an object resembling the half of a grotesque face with a long, tasselled scroll hanging from its angular, perforated tongue. She wears a breast-plate and cuffs. Her face, head, and head-dress are much weather-worn, but the bunch of feathers drooping backward and the two feathers curving upward are well preserved. With both arms the woman holds before her a sacrificial gift, probably in a vessel, but the nature of it cannot be determined.

Along the left (observer's left) edge of the stela is a vertical row of 18 glyphs, joined at the top by a horizontal row of 3 glyphs. All these 21 glyphs are now worn away and worthless. Along the right edge is a vertical row of 10 very well preserved glyphs, as this portion of the stone was buried. (It may be mentioned in passing that the addition at the back of the sixth glyph, which is in the shadow, consists of a "roll of paper with transverse band and a style inserted.")

East side. We have here an inscription 223 cm. high (measured within the edge) by 76 cm. wide at the top and 80 cm. wide at the bottom. It is composed of 4 vertical rows of glyphs, each row containing 18 glyphs, *i. e.*, 72 in all. All are very well preserved.

Carefully brushed off and washed, the stone was wet again shortly before being photographed, and the most favorable moment was seized when the light of the sun struck it from the east. The photograph, developed in

the stillness of the night in my little cave, came out beautifully and shows the finest details of these complicated glyphs.

Photography cannot work miracles, and unless certain rules are observed in photographing bas-reliefs of this kind, which have been exposed to the weather for hundreds of years, nothing but the most commonplace picture is the result. Especially the golden rule of wetting the relief does not appear to be observed by unscientific explorers; hence the hazy, unsatisfactory pictures which are so commonly seen.

Stela 30 (Plate 42, Figs. 1, 2). The length, or height, of the stone measured from the lowest point of the narrowing bottom is 320 cm.; breadth, 150 cm.; thickness, 38 cm. Both narrow sides are smooth.

This stela of hard, fine-grained limestone, of the dead yellow color in which artists delight, had fallen with its sculptured side to the ground, while the inscribed side lay upward; hence one side was as good as new, while the other, though somewhat protected by foliage and leaf-mould, was effaced to some extent, but was still worth photographing.

West side. From the base-line of the prostrate woman sacrifice to the topmost corner of the stela, the distance is 238 cm.; the victim, pressed close to the ground, occupies but $12\frac{1}{2}$ cm.

The woman lies at full length on her stomach, with her face flat upon the ground. Her long hair, ear-ornament, and curved breast are distinguishable. Both her arms and legs are bound and her right foot lies across the calf of her left leg. This victim is not a fattened woman, but a slim, rather youthful individual. Her left thigh displays traces of some three incised glyphs and there is a large glyph, half visible, behind the bend of the knee below the warrior's left foot.

Whether the personage represented in front view with his face turned to the right is to be considered a warrior or a priest-king is, perhaps, immaterial, since among these people, as previously stated, great kings and statesmen held also the rank of priests, and the reverse was also true. At any rate the personage, proudly standing here in his emperor's mantle with its shoulder-pieces, presents a kingly appearance. His foot-gear is tasteful and is ornamented with four-petalled star-flowers, but it is not excessively large. Under the short tunic of tiger-skin with fringed edge, he apparently wears an undergarment of thin material cut to a point, with a long flap hanging down in front. His very wide or high girdle has in front a large mask in a square frame with three pendants hanging from the lower horizontal strip. Below the girdle a second flap appears, broader but shorter than the first one. It displays a very delicately incised design, which is barely visible. The mantle, thrown picturesquely over the shoulders and back and reaching almost to the floor, is of fleecy material, — cotton, perhaps, or some kind of tree bast, such as is used to-day by the Lacantuns. The round opening for putting the head through has a border which might also

be regarded as a closely attached collar. On each shoulder is a fantastic head with short double pendants. The form of the cuffs is unusual. To the large but uncurved nose is attached an ornament consisting of a long, flat strip with three beads at the top. The ear-ornament is round, bordered with beads having pendants and a little projection resting on the cheek. There is a mark around the eye proceeding from the top of the ear-ornament. The helmet displays a large animal mask with curious objects attached to the proboscis-like nose. A pretty little head looks down from below the upper half of conventionalized jaws. A beautiful feather crest is attached to the scroll-work at the back of the helmet, beginning at the top with a double scroll and having a row of bead-like knobs running along its entire length near the outer edge.

The high dignitary holds in his right hand a long staff, decorated at the top, middle, and bottom by a design composed of three horizontal strips, with ornamented knobs in the centre, binding the vertical strips which project above and below. Traces of delicately incised miniature glyphs appear along the staff, which have grown indistinct owing to the fineness of the carving. His left hand, hanging at his side, grasps through its oval opening a curious three-pronged object decorated with fine lines and dots. Whether this was made of flint and was connected with the staff or lance-shaft could only be decided if the same object should be found on other reliefs. As far as I can remember, I believe this is the first time I have seen it.

On vacant spaces in the background are 4 + 6 + 6 large and well preserved glyphs in vertical rows.

East side. The inscription, measured from the inner line of the edge, is 186 cm. high and 92 cm. wide. There are 6 vertical rows, each containing 15 glyphs, making 90 glyphs in all. For the most part the glyphs may be recognized fairly well, though all the delicate lines and dots have vanished.

Stela 31 (Plate 43). The present height or length of the stone is 278 cm.; to this should be mentally added a fragment broken off at the bottom. Its breadth, near the top, is 120 cm.; thickness, 31 cm. Both narrow faces are plain.

The stone lay broken on the ground with its sculptured side turned downward and the inscribed side outward. The sculpture is partially disintegrated by the dampness of the earth, yet it is distinguishable in the main. Unfortunately the inscription, containing many glyphs, is well-nigh erased.

West side. From the base-line of the scroll-work base to its top the sculpture measures 243 cm.; only 13 cm. of this belongs to the base.

The god's head in the centre of the scroll-work base has attached to one side the familiar round ear-ornament, with small scrolls above and below it. It displays also a proboscis-like nose. In general it appears to be the same as that on the bases of Stelae 2 and 3. It would be of interest to know to what god these heads with the proboscis-like nose, which occur so often in

Naranjo on helmet, ceremonial bar, bases, etc., refer, — whether to Cuculcan, Itsamná, or to some other god. For the present, we can only emphasize the fact that these proboscis-like noses exhibit a great variety of shapes and appendages.

For the fourth time the question arises whether the persons clad in "skirts" are to be considered women of rank. At any rate all the figures thus apparelled display other distinguishing signs in common.

The priestess, of high degree, as we believe, is represented in front view with her head turned to the right. Her foot-gear is of the same design as that on Stela 29. The material of her skirt reaching below the knees has a reticulated pattern, and the ornamental trellis-work, with the fringed border covering it, does not reach quite to the bottom. Her girdle displays the same half-mask as those on Stelae 24 and 29. Here the perforated tongue has attached to it a second half-mask, from which the various ornaments of the girdle-tassel extend down to the feet. The upper garment displays, in addition to a triple collar, trellis-work covering with a border of fringe. The cuffs have stripes running around the wrist. The ear-ornament is small. The helmet has a large grotesque face in front with a curious object on the snout, and a beautiful feather crest at the back. With both arms the priestess holds obliquely across her body the ceremonial bar. The open jaws at the upper end hold the god's head with proboscis-like nose. From this head extends a large, bifurcated scroll, one arm bending downward, and the other upward. The little figure of a man seems to emerge from the jaws at the lower end, with his head and arms lying close to the edge of the stela. On the background are $7 + 4 + 7$ glyphs.

East side. The inscription on the east side contains 8 vertical rows of glyphs, each row containing 15, making 120 in all. The glyphs on the larger fragment are almost completely erased. The few on the lower fragment are preserved to some extent, but since the connection with the upper glyphs is now missing, these have become worthless.

Stela 32 (Plate 44). The height or length of the stone is 270 cm.; greatest breadth, 123 cm.; thickness, 35 cm. The east side and both narrow side-faces are plain.

The stone had fallen down from the edge of the projecting first terrace to the plaza, with its sculptured side to the ground. Even before we turned the stone on one of its narrow side-faces, we surmised that, owing to its exceptional position, its relief must be something quite out of the common. No round altar stood below in front of the stela, but in its place there was a small heap of stones (as in the case of other stelae of Naranjo). We therefore concluded that a small platform of stone and mortar, which served as a sacrificial altar, had been erected here.

West side. The sculpture is 192 cm. in height, measured from the bottom line of the glyph-base to the topmost edge of the stela. The glyph-base

is 45 cm. high from its base-line to the crocodile cornice. The throne itself claims 30 cm. of height from the base-line of the crocodile to the upper corner where the continuation of the scroll finds a support. 75 cm. should therefore be calculated as the height of the base plus the throne proper.

The base, doubtless an imitation of some architectural original, presents a surface divided into five horizontal bars, elaborately decorated and interrupted by central panels containing incised (not bas-relief) glyphs, the whole suggesting a hieroglyphic stairway of five steps. Each of these slightly convexed panels contains 3 incised glyphs, making 15 distributed in the 5 fields. Although these glyphs are visible on the photograph, in order to insure a better understanding special tracings were made of them, after they had been rubbed over with black earth. (Fig. 22.) As for the ornamented spaces on the right and left of the "hieroglyphic stairway," I would distinguish them as consisting of three ornamental and two intermediate bars. Each ornamental bar finishes at the outer end in the projecting, fantastic face of a god (each face has a round ear-ornament with an embellishment above and below), while the front portion contains two little fields with one glyph each of the second manner of writing, thus making 12 glyphs in all. Each intermediate bar on each side of the middle



FIG. 22. — GLYPHS INCISED UPON LOWER PORTION OF WEST SIDE OF STELA 32.

field consists of an oblong field containing a disk with a handle on top and a pendant on each side. These pendants are ornamented with little perforations and are fringed at the bottom. The disks have a border of little holes and cross-hatching in the inner round field.

The feathered crocodile lying horizontally upon this architectural base is bound in five places. The word "crocodile" may be used, since the lakes and rivers of Peten actually contain true crocodiles as well as the common caimans.

Only the right side (observer's right) of the throne proper is preserved; the left is completely scaled off. It consists of two horizontal bars and a small upper cornice. The little square field on the lower strip contains a St. Andrew's cross, while the one on the upper bar displays at the top only a design resembling half an egg. The upper bar ends on the right and left in a mask, its pendant hanging down over the lower strip.

Unfortunately the sculptured figure on the throne is completely scaled

off in the centre and toward the top. The representation can only be conjectured from the surrounding scrolls. Only two subjects are possible: either a deity was seated in Asiatic fashion on the throne with the ceremonial bar on his lap, or there arose from the throne a symbolic, foliated cross (*un árbol cruciforme*) after the manner of those at Palenque, the horizontal beam finishing at either end in elaborated jaws containing the head of a god, like a ceremonial bar.

At all events, below in the centre on the small cornice, among the accessories of the main sculpture, there is the tiny figure of a man in a half-reclining position, whose presence is attested only by the little right foot lying in close proximity to the scroll supported by the cornice.

Of the ceremonial bar or transverse beam of the cross, the large scrolled jaws on the observer's right alone are preserved. These hold the god with the snouted face (*Ehecatl*?) stretching his arms out. Of the jaws on the left, only the large scrolls are preserved.

Of the upper part of the representation all that can be said is, that here too scrolls developed in all directions, in which probably nestled small grotesque faces, dwarfs, and perhaps even animal forms. At the very top are 2 horizontal rows of 16 glyphs each, 32 in all. The middle glyphs are effaced. On the observer's left are 4 vertical rows of 4 glyphs each, 16 in all. On the observer's right are 2 vertical rows of 4 glyphs each, exclusive of 2 rows joining the 2 vertical rows of 9 each, making thus 26 glyphs. There are, therefore, 74 glyphs on this side.

The stone from which Stela 32 was chiselled is of good, hard quality, but while the softer kinds of limestone are inclined to absorb water, — in which case they are eaten into by roots and burst asunder or quite crumbled into fragments, — the firm, hard kinds show a worse tendency to scale off in consequence of the changes of dry and wet, heat and cold, as if they had been calcined by fire. This scaling without the action of fire has taken place here in the sculpture of this stela. Nevertheless, its remains are very interesting.

The result of our thorough investigation of this ruined city is as follows: 32 stelae with more or less distinct representations sculptured upon them, 24 of which could be photographed, while 8 (Nos. 1, 4, 15, 16, 17, 18, 26, and 27) were so badly worn away that photographs of them would be worthless.

As may be seen from my plan (Fig. 14), that the principal edifices which I have described, on both the south and north sides of the city were surrounded by smaller structures, all of which were examined but yielded nothing of note. We may naturally assume that around the architectural centre clustered countless huts of perishable material, whose inhabitants obtained their water in part from the large aguada and in part from the small one, and cultivated their maize fields in the wide extent of surrounding country then cleared of forests. In the rear of the city, that is, east of the

main temple, there is only a quarry, and the ruins soon cease entirely. A deep ravine with partly vertical walls comes next. On the opposite side of the ravine rises a low mountain chain. In the rainy season a brook probably forms in the bottom of the ravine.

During a long expedition in various directions which I undertook with my men, I myself descended into the ravine, following it to the north, and then turning to the left, in order to return to the ruined city after describing a great curve. On this expedition we found a small neighboring village with numerous little heaps of ruins. All these *cuyos*, or the area in front of them, were searched, but not a single sculpture came to light. This village may be $1\frac{1}{2}$ km. distant from the main temple, in a northeasterly direction.

A great drawback had to be overcome in the exploration of Naranjo. Differing from Tikal, where game abounded, there was nothing edible to be shot here, owing probably to the absence of trees with small fruit, which attract the larger species of birds and also a few mammals. This lamentable fact, indeed, so alarmed the bands of *chicleros* who intended to camp here, that after a few days they had to give up their plan and build their huts further away, conferring upon this thankless region the name "El Infierno"! These grossly material people, when they are loafing in towns, have but *one* idea, it is to drink, drink, drink; but when they are again in the wilderness, it is to eat, eat, eat.

Although, when I left Benque Viejo with my men, whenever some one asked, *Para donde se fué Teoberto Maler con su gente?* the invariable reply was, *Todos se fueron al Infierno*, this name seemed to me very inappropriate. It is especially so since the region, which seemed like a hell to the hungry *chicleros* of Benigno Silva, might indeed be considered a paradise by archaeologists. Inquiring of the older people in Benque Viejo what name this tract bore before the *chicleros* visited it, I learned that in the middle of the nineteenth century a few Indian or half-African families had settled there near the large aguada, and among other things had planted some orange trees around their cabins. Hence this settlement was called "El Naranjo" or "El Naranjal." These people must be credited with doing no harm to the ruins—in contrast to the band of vandals which destroyed Tikal. They lived here quietly, cultivating maize, and hunting, and later they retired to English soil. But the name Naranjo continued to be that of the district, which, as a result of my discoveries, will soon be as well known to archaeologists as are Piedras Negras and Yāxchilan.

I therefore saw myself forced to solve the meat problem, in order to keep together my discontented men. The substitute, whom I obtained in Benque Viejo and paid fifty *pesos* in advance, against the advice of every one, his reputation being that of an incorrigible rascal, in spite of everything proved to be my most useful man during the exploration of Naranjo. Employing the Tenosiqueros for the most part in setting up the stones with the jack-

screw, in which work they were tolerably skilful, I sent the substitute, equipped for the chase, to the forests surrounding the great aguada, that is, to the west of the acropolis. He was a good shot and I provided him with abundant ammunition. So almost daily he brought in either a splendid *kambul* (*Crax*) or a *coxolitli* (*Penelope*) or for a change a small mammal such as a *pitsotl* (*Chic, tsic*, as it is called in Maya; *Nasua*) or some other animal. We had, therefore, no lack of provisions. I myself was so busy with the ruins that I never went as far as the large aguada, which is said to be very extensive.

My life in the evening and at night in the cave, alone and undisturbed, passed without special incident, while the *mozos* in their shelter huts near the acropolis were also not badly off, continuing their carousals often after midnight, singing and screeching and of course bewailing the misery which they had to undergo. From time to time at night by the light of the red lamp, the negatives, made between times with great care on celluloid plates, were carefully developed, washed off in water that had to be brought to the cave, and then hung up to dry. On such expeditions sure results can only be obtained in this way. To develop the negatives after returning to civilization would indeed simplify the luggage, but in so doing the chances are equal that all may turn out beautifully or all may be lost.

My carefully swept little cave was free from vermin, which trouble me generally more than the "tigers and snakes" which so greatly tax the imagination of the people of this country. When I had felled the obstructing trees on the open side of the cave, sufficient air and light found their way into it, and it was also cool and pleasant by day. At night, however, there was often life stirring in the trees; it was only the round-headed night apes or *akabmāx*, which at night run busily to and fro on the branches of tall trees, and sleep in the daytime, for which reason they are falsely called sloths. As a rule, tigers were heard roaring only in the distance, and only occasionally uncomfortably near. Owls often perched in the neighboring trees, breaking the silence of the night with ominous cries and answering again and again when they were imitated; while on days without rain a curious toad, which also climbs trees, entreated the water gods for a refreshing draught, with reproachful, plaintive murmurings.

As for snakes, two interesting species could be observed in the vicinity of the cave. One was a coral-snake, two meters long and thick as a man's arm, with gorgeous, cherry-colored and black rings. It moved along in S-shaped, horizontal motions executed with great muscular power. Of the two species of coral-snake known to me in Mexico, I have never seen so large a specimen as this, and it is possible that it belonged to another species. Furthermore I observed on a large ant-hill (inhabited by reddish-brown *arrieras*) a dark-brown snake, one and a half meters long, without special marking, which after brief deliberation slipped down through one of the

larger holes into the darkness below. Accordingly there seem to be certain snakes which actually feed on ants (or their larvae), as the Indians, whom I questioned regarding the matter, assured me. Snakes of this kind should not be molested, since their usefulness is obvious, as almost no other animal will eat these odious insects, to which fact must be attributed their amazing increase.

On one occasion the habitual fear of tigers gave rise to a laughable incident. One afternoon I heard one of the men screaming terribly, as if his throat had been cut. Delicacy, however, forbade me to ask what the matter was. Later in the evening, when the substitute brought my coffee to the cave, he told me that one of the Tenosique heroes imagined he saw a tiger leaping out at him. Whereupon he threw away his gun, and, shrieking for help, climbed a tree as fast as possible. When the others hastened to his aid, no trace of a tiger could be found, and they therefore concluded it had been a young deer springing up whose spotted skin had struck the man with such terror!

After photographing Stela 32, it was my opinion, as well as that of my men, that it would be impossible to discover further sculptured stones. We therefore decided to return to Benque Viejo, and two men were sent to induce the muleteer to come for us with his pack-animals.

At last the moment had come for bidding farewell forever to my little cave, in which I had well-nigh begun to feel at home.

It must be acknowledged that the reliefs and numerous inscriptions which were found in Naranjo belong to the most interesting known remains of Maya civilization, and are of a kind to excite manifold speculations, even of a religio-philosophical nature. The superb figures of warriors and priests indicate a race of men of tall, slender stature, and oval face with large aquiline nose. They belonged, no doubt, to the ruling class of nobles, and were perhaps of Toltec origin. Men of their type are still found in the peninsula of Yucatan, who are designated by the name *indios nobles*. The figures of women, occurring so frequently, prove that the feminine element likewise had a certain importance and was not excluded from attaining priestly rank.

At the same time, the victims doomed to sacrifice usually appear to be people of a thickset frame, with pronounced round heads, round eyes, small mouth, and snub-nose, belonging to the common people of the lower class (*masehualtin*), either of Maya origin or remnants of an inferior race which was absorbed by the Mayas.

It was very striking to find how many Maya-speaking women, whom we saw in Benque Viejo and Xocotes, corresponded exactly to the type of the fattened woman sacrifices of Naranjo, a resemblance which struck even my *mozos*, who exclaimed whenever they saw one of these women, *Mira: ésta es una de las víctimas! . . . Que buena está para comerla!* Alas! there can be

no doubt that the religious practices of these people, organized into a hierarchy, had their dark side, and that after the bloody ceremony the human sacrifices were carefully cooked and then disappeared down the throats of the guests at the banquet.

Of course no one will now shed tears over the wretched sacrifices whose beating hearts, more than a thousand years ago, were torn from their breasts cut open with a sharp flint knife by the cruel hand of a priest and were offered up to the sun-god; neither could a wreath of flowers nor any expression of love be consecrated to the memory of people who have found a grave in the stomachs of their fellowmen. But the memory of such bloody events is indelibly impressed upon the consciousness of mankind, and to-day when men, looking back in surprise, are asking how came the nations to have such strange and sanguinary religions, the stone witnesses of Naranjo awaken general interest. Nor should special blame be bestowed upon the Mayas, for there is no doubt that through countless thousands of years, in the religious centres of all nations, in Asia (including Europe) and North Africa, scenes have been enacted similar to those performed on the terraces of the pyramid-temples of the Mayas and Toltecs. In other words, all mankind has been driven along the same road, has had to ascend and descend the same stairway according to circumstances. What universal plan, what secret springs of power, or what mysterious spirit underlies this whole development? That is the point which still eludes our comprehension.

Lodged once more in our little house in Benque Viejo, I was convinced of the impossibility of undertaking any more work on a large scale with my lazy Tenosiqueros, whose dissatisfaction was of long standing. Furthermore, attention had to be given to placing in safety the photographs, etc., which it had cost so much to acquire, and which I wished to place beyond the risk of loss. They had been stored temporarily at Mérida. The most impatient of the two Tenosiqueros was accordingly paid off and discharged. The one who remained wished to be paid off in Tenosique. He was occasionally of use, but he was such a wretched character that it would have been no loss if he too had gone away. The substitute also received his final payment and we parted on the best of terms, he promising to return if I should continue my labors.

Etiquette seemed to demand that I should pay my respects in person to the Prefect (District Commissioner, as the title runs here), Mr. Robert Holmes Franklin, who resided in Cayo de San Ignacio and to whom I had long ago sent my compliments. I therefore went for a few days to El Cayo, where I was pleasantly lodged in the upper story of the prefecture. (End of April, 1905.)

The chief port of the district, El Cayo, is only a little village picturesquely situated on the left bank of a tributary on the right side of the

Mopan, close to the junction of the two rivers. The prefecture and Mr. Franklin's dwelling-house stand on a gentle elevation near the river, the forest having made way to green lawns. Mr. Franklin, who was born and bred in England, is a very agreeable and cultured man, and we usually spent the evening with other guests at his hospitable house in animated conversation. I also had an opportunity of looking over the English newspapers, which interested me on account of the Russo-Japanese war then being waged in distant Asia. Furthermore Mr. Franklin gave me much information regarding interesting ruins in the territory of British Honduras, which await scientific investigation. I also took advantage of the opportunity to discuss with Mr. Franklin the fate of the important find of superb old Maya pottery made some eight years before at Yaloch.

The small settlement of Yaloch (Yalotš) lies north-northwest of Benque Viejo, at some distance from the great lake of the same name, situated therefore in the Department of Peten. *Y-al-och* means, with the young *och*; *al*, son, young one, while *och* (*otš*) is the Maya name for the small mammal, which is called *tlacuatsin* in Aztec, and which naturalists designate by the name *Didelphys*.

Once when the dog of the *sargento segundo* of Yaloch, Guillermo Tut, was pursuing a *tepeitscuintli* in a milpa, the little creature disappeared in a hole in the ground, which Tut investigated in the hope of bagging the game. It turned out that the hole was a *chultun* (*tšultun*) or reservoir for rain-water, the opening of which was closed with a circular stone. Shoving the stone to one side, Tut found hidden in this *chultun* a number of very beautiful pottery vessels differing in kind and shape, some of which were adorned with hieroglyphs and curious designs. Thomas Tappin, an intelligent man of the middle class, succeeded in obtaining the whole collection for a few dollars from Guillermo Tut, thus happily preventing their loss and destruction. Tappin then transferred these interesting vessels to Dr. Gant, who, understanding their importance, sent them to England. The collection is now said to have been acquired by the British Museum. At the time of this discovery the Prefect of the Cayo district was not Mr. Franklin, but Mr. Davis.

Tappin, who had a fancy for making small excavations in the ruins of this country, was lucky on other occasions. He once found a small number of very finely worked obsidian articles, many of which represented certain little animals. He also transferred this small, but valuable, collection to Dr. Gant.

In 1899, in a cave about two leagues inland from Benque Viejo, Tappin also discovered in a niche in a rock, closed up with stones, a number of pottery vessels, mostly unadorned, as I surmise, but of excellent workmanship. Among these were several large pieces, and all were well preserved. On my arrival at Benque Viejo, I inquired whether some of the pottery found by Tappin in this cave was not in the possession of the villagers. But as these

ignorant people take no interest at all in such things, they had not kept a single vessel. I believe most of them were taken to Belice. In this cave, which may be called *la cueva de Tappin*, there are still numerous earthen vessels, which have been stored there by the maize planters working in that region, and not far from it is a second cave, which, I think, was not explored by Tappin.

The Secretario del Majistrado, as they say in Spanish, or the Clerk to the District Commissioner, Lionel McGregor Arthur by name, an efficient and trustworthy man, was of pure African descent, and therefore perfectly black. He was an agreeable, well-bred man, and occasionally an hour was spent with him in chatting over the conditions of the country.

Since the year 1888 the Frenchman, F. I. S. Blancaneaux, who was born in Normandy but educated in Paris, has lived in El Cayo, at present as the head of the local office of The Guatemalan and Mexican Mahogany Export Co. This gentleman, who is known to naturalists far and wide as a collector, came to British Honduras in the year 1878 and has travelled over nearly all of Central America, making collections of plants, insects, birds and also of small mammals. Most of these collections have been sent to London. I naturally hastened to pay my respects to this accomplished naturalist, so well versed in the natural history of Central America. Of course, Mr. Blancaneaux does not now occupy himself very much with making collections, but he was good enough to show me his large collection of butterflies, in which I was especially interested, since in my expeditions I also incidentally collect tropical butterflies. For the most part I found in Mr. Blancaneaux's collection old, familiar friends from Yucatan, Tabasco, and Chiapas, but there were also a few rare specimens which I had never seen before.

Mr. Blancaneaux had paid no special attention to ruins, but in his travels he had found also in this respect much that was interesting. Thus he gave me valuable information concerning the ruins on the Mopan above Benque Viejo, which are still unexplored.

I did not forget to ask Mr. Blancaneaux whether in his travels in Yucatan, Honduras, Guatemala, etc., he had ever found an ancient, Indian hieroglyphic manuscript. I myself have not been fortunate enough to find one, since these documents have either been intentionally destroyed or ruined by dampness and insects in the course of centuries.

With regard to this interesting matter, Mr. Blancaneaux told me, that in 1881 a Mr. Chassereau obtained from the Mayas of Xkanhá, *un mapa antiguo de Yucatan*, executed on material made of agave fibre or bark, half a meter square. Furthermore a Mr. Godoy, residing in Valladolid, had likewise discovered in Holbox a *mapa antiguo* executed on indeterminable material, one millimeter in thickness and treating of the eastern coast of Yucatan(?). Both manuscripts, which Blancaneaux purchased, had been added to a collection of natural history specimens and sent in 1882 from

Cozumel to the British Museum. Later this Museum transferred all Blancaneaux's collections to the Kensington Museum. Therefore both manuscripts must still be there, buried among butterflies, beetles, and birds, if they have not been long since destroyed. I told Mr. Blancaneaux plainly that *mapas antiguos*, especially those belonging to Maya civilization, should never be placed in the hands of people who knew nothing about them. Such documents should be given only to specialists, who were in a position to decide whether they were of importance or not. Blancaneaux recalled distinctly that he had sewed a slip containing his name on a corner of each map and had rolled the two together over a single, round stick. If the roll was not thrown away, it must still be among Blancaneaux's collections in the Kensington Museum. Perhaps some Americanist residing in London will inquire some day for this roll. Of course no one can say whether these two documents are of any value until they have been examined by a competent Americanist.

When I had finished my visit at El Cayo, which had been the occasion of interesting discussions, we returned to Peten-Itza.

Since by a short cut through the wilderness I had reached Lake Yāxhá from Tikal, and not from the eastern end of the lake of Peten-Itza, I cannot give a continuous description of the route from the great lake of Peten-Itza to El Cayo.

I will therefore give in reverse order a very brief description of the distance to be traversed from El Cayo to Peten-Itza, which may be of use to future travellers.

Coming from Belice, travellers with their baggage can use a very wide cayuco (*pitpan*) on the Mopan river as far as Cayo de San Ignacio. There is also an overland route for pack animals, which, however, cannot be recommended during the rainy season. In going from El Cayo to Benque Viejo—a distance of 3 to 4 leagues—it is absolutely necessary to take the overland route. Benque Viejo is on the right bank of the Mopan and the ruined city is on the left. At Benque Viejo the Mopan is crossed and the traveller soon comes to a little frontier village. This is Plancha de Piedra, and as it is the first settlement belonging to the Department of Peten, there is a customhouse officer stationed here, but he gives the traveller very little trouble. Then the road runs, in the main, through low-lying forests, *bajiales*, and is so frightfully bad in the rainy season that men and animals have difficulty in making their way. In the rainy season, therefore, fully four days are required (in the dry season something less) to reach the junction of Lake Sácnaab and Lake Yāxhá, where stand the now abandoned huts. From here the great, ruined city of Yāxhá, on the northern shore of the lake of the same name, can be reached and the sacred island of Tópoxté, near the western end of the lake, can be visited.

Whoever wishes to do so can start from the *viviendas* in a cayuco,

paddle the entire length of Lake Yāxhá, and, passing the group of six islands, turn into the elongated, narrow, western arm as far as Paso de Ixtinta, there to land and unload his baggage. In any case, the pack-animals must make their way through by land, keeping near the southern shore. From Paso de Ixtinta to the Aguada del Tigre, from where, according to my calculation, Las Ruinas del Tigre must be sought in a southwesterly(?) direction, the distance is 4 leagues or 4 hours' journey and 2 additional leagues to San Clemente, the regular stopping-place. In some places the road is hilly, and in others it runs through lowlands (*bajiales*). In San Clemente an open shelter hut, *un galeron*, offers a night's lodging. From San Clemente to Macanché the road runs for fully four leagues through hilly tracts; it is uphill and downhill all the way. But at least the traveller has firm ground under his feet and does not sink in the black earth as he does in the dreadful *bajiales*. Between San Clemente and Lake Macanché four small mountain lakes are passed — three on the right of the path and one on the left. These lakes are called *hulek*. *Hulek* is the Maya name for calm, still sheets of water, and it is therefore applied to small mountain lakes. All these four *huleks* in their superb setting of mountain and vegetation are extremely picturesque and better adapted for photographing than the large lakes of this country. It is probable that other *huleks* lie hidden in this region, which are not visible from the path.

Not far from the first *hulek* (in coming from San Clemente) rises the lofty mountain-peak, which is called *el cerro del hulek* from the lake at its foot. As the highest peak of the mountain chain, it is seen in an easterly direction from the Lake of Peten-Itza. Not far from these *huleks* there is said also to be an interesting cave, where, until a few years ago, a free Maya lived with his family. Between the middle *hulek* on the right and the very small one on the left, the traveller ascends to a plateau upon which lie the ruins of a small city. Indeed, the road leads over a mound of *débris* intersecting the plateau. A second mound of the same size faces the first, while a series of smaller mounds continues along the road on the right. Beyond this ruined place, far below, on the left of the road, lies Lake Macanché, four kilometers long. Near the east end of this lake lies a beautiful wooded island in silent solitude. Then the road leads along the northern shore of the lake to the west end where lie the huts of Macanché, which are very few in number.

Macanché (*Macantšé*) means "place of the leaf-hut." By *macan* the Indians mean a leaf-hut erected on occasions of festivities or merely for cooking and washing, — a temporary shelter, — with a roof of leaves laid horizontally, *una enramada*, as it is called in Spanish. *Che* (*tše*) refers to the posts of these huts.

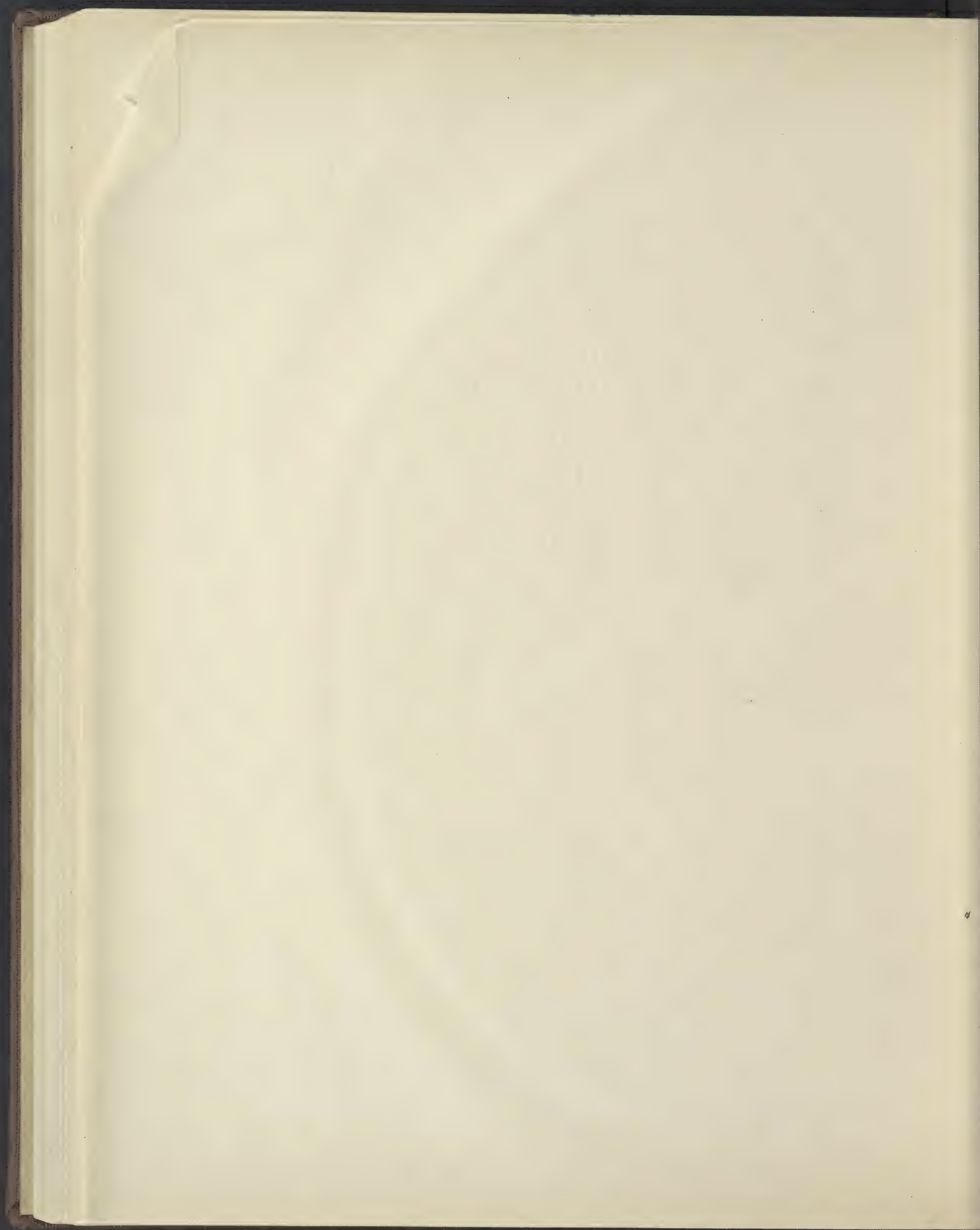
Macanché contains scarcely a dozen huts. Most of the people have

emigrated to British Honduras. The present inhabitants had also moved away, but induced by strong remonstrances and promises of every favor possible on the part of the Peten government, they returned to their home so beautifully situated, where lavish nature offers the inhabitants every blessing, — if they are not otherwise harassed. Here, too, travellers find lodging in an open *galeron* near the huts of the little hamlet.

From Macanché to the east end of the great Lake of Peten-Itza the distance is barely three leagues and the oblong Lake of Sácpeten (Lake of the White Island) lies hidden in the forest on the right.

A short distance from the Lake of Peten-Itza, the traveller may turn either to the right to the huts of Remate or to the left to the halting-place of Ixlúk (*Iš-lúk*, clay), where an open hut again affords shelter from rain and sun. He turns to whichever place he thinks can furnish him with a cayuco; and, in either case, a short distance from Ixlúk, the pack-animals must turn aside to the left in order by a wide detour to reach the halting-place on the peninsula, exactly opposite the island city, where the luggage can be unloaded. He who decides on Remate paddles along the northern shore, making short cuts where possible from one point of land to the other. He who decides on Ixlúk must paddle along the southern shore, likewise cutting off distances where it is possible. On both routes every precaution should be taken. When the wind is too strong it is better to wait until the danger is past. Even with fast rowing and short intervals of rest, fully twelve hours are needed to reach the desired goal, — the island city.

The voyage is especially romantic and beautiful by moonlight or by soft starlight in the stillness and coolness of the night. While the weather-hardened, taciturn Indians of San José or San Andrés bend to their paddles and the cool water ripples and the stars in the dark firmament twinkle full of mystery, an indescribable feeling of melancholy involuntarily comes over one while pondering on the often hard and thankless life of these representatives of a once great race now so rapidly disappearing.





TÓPOXTÉ: MAIN TEMPLE.

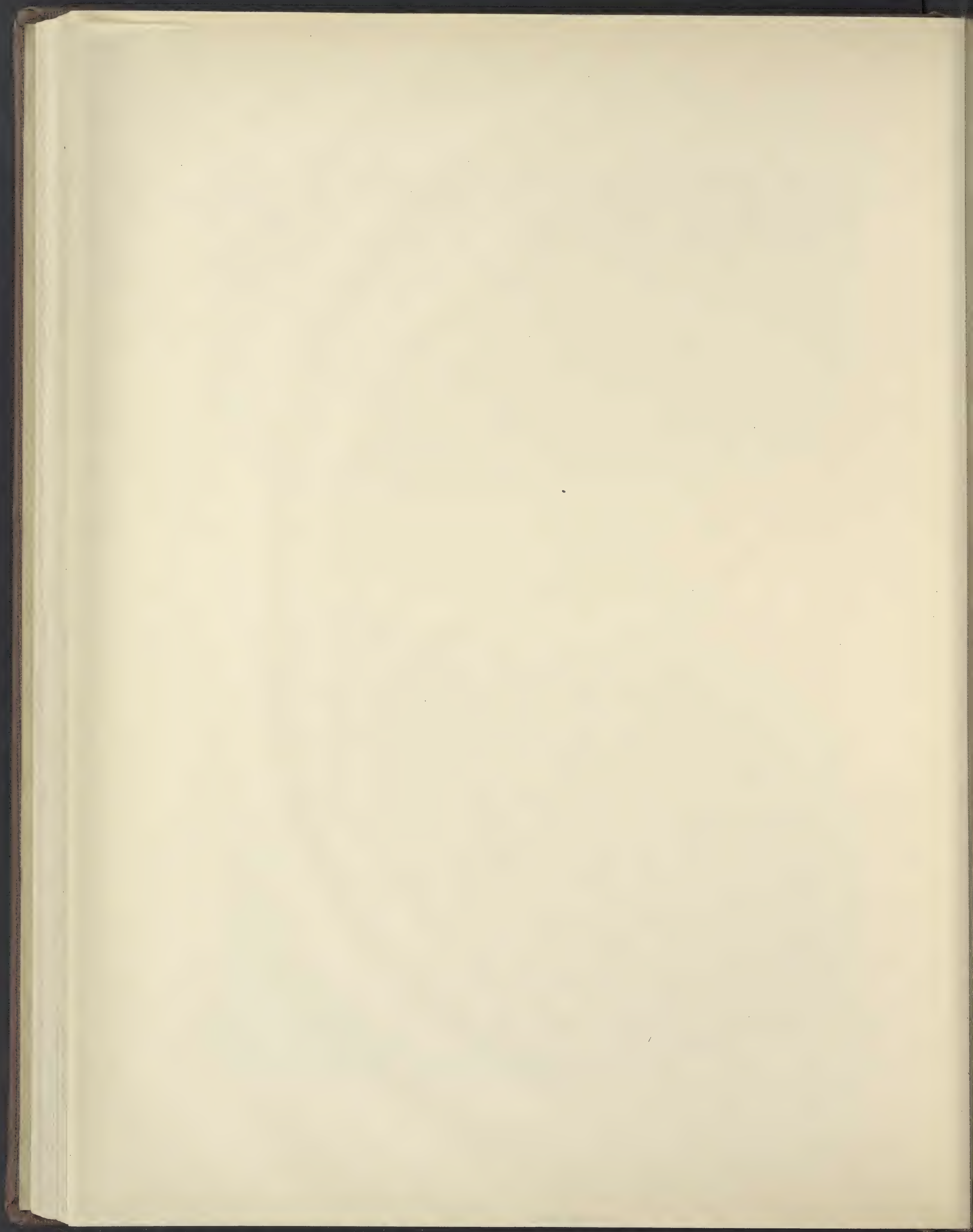


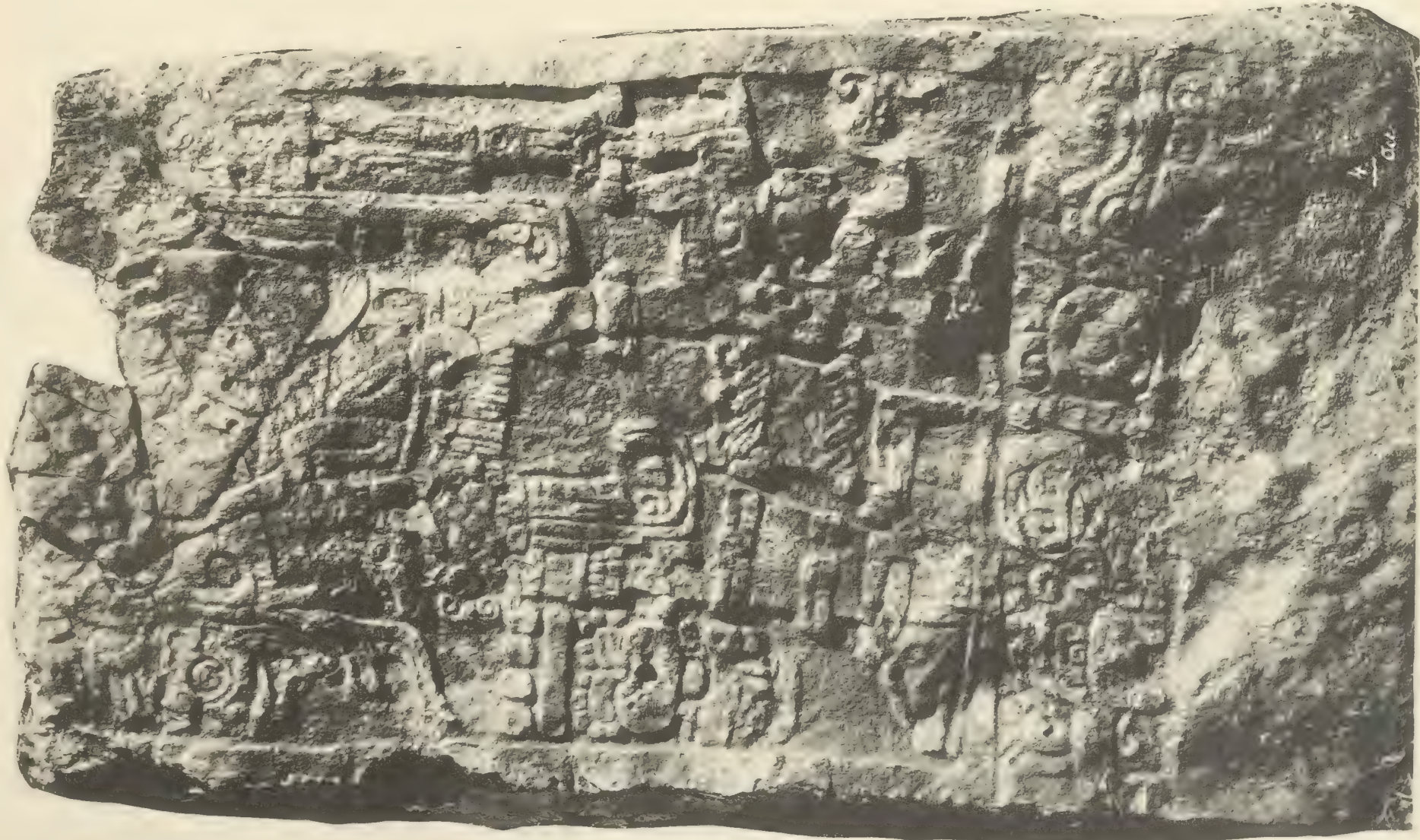


1, YÁXHÁ: STELA 1, WEST SIDE.



2, YÁXHÁ: STELA 2, WEST SIDE.

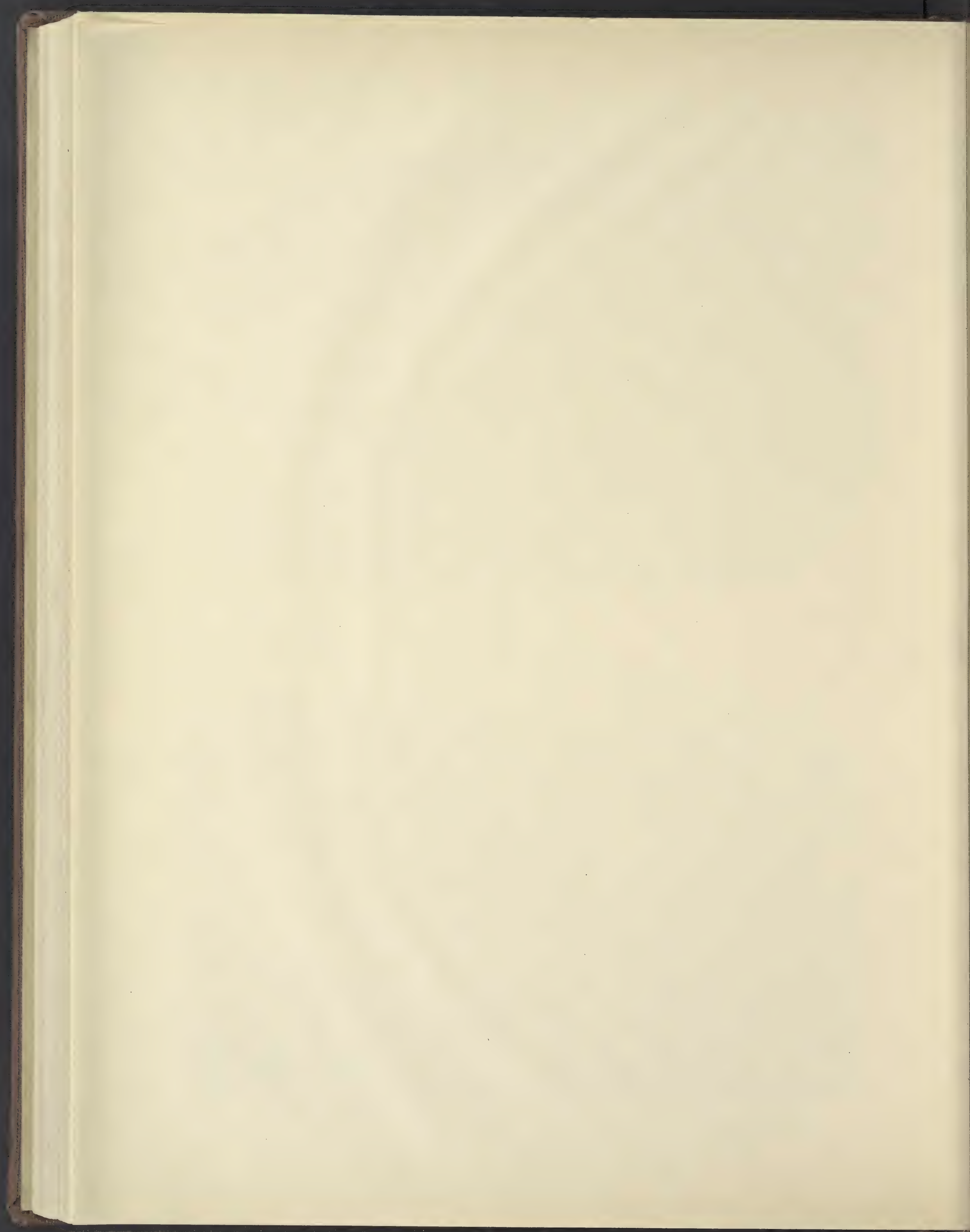




1, YAXHÁ: STELA 4, WEST SIDE.



2, YAXHÁ: STELA 5, WEST SIDE.

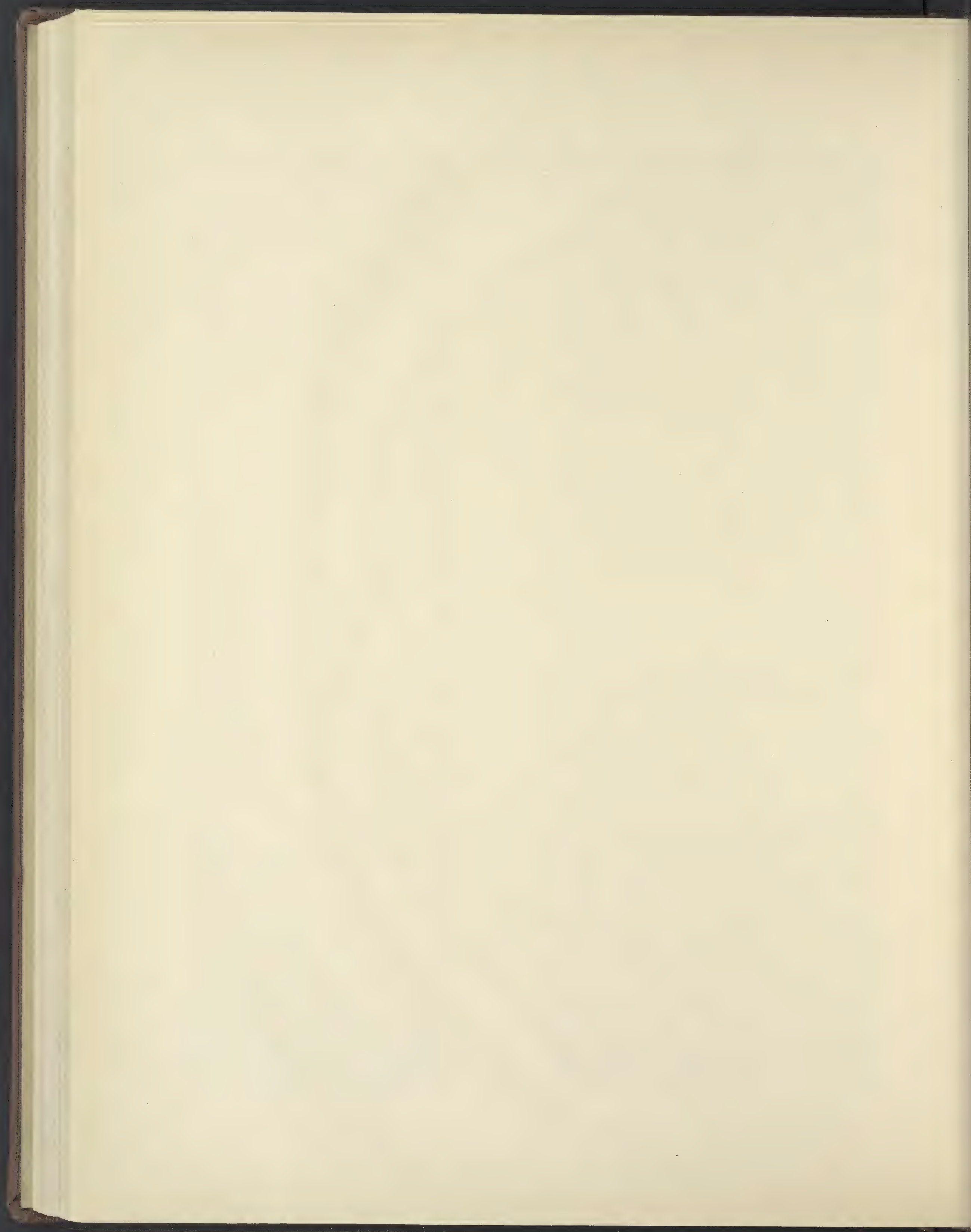




1, YĀXHÁ: STELA 6, NORTH SIDE.



2, YĀXHÁ: STELA 6, EAST SIDE.

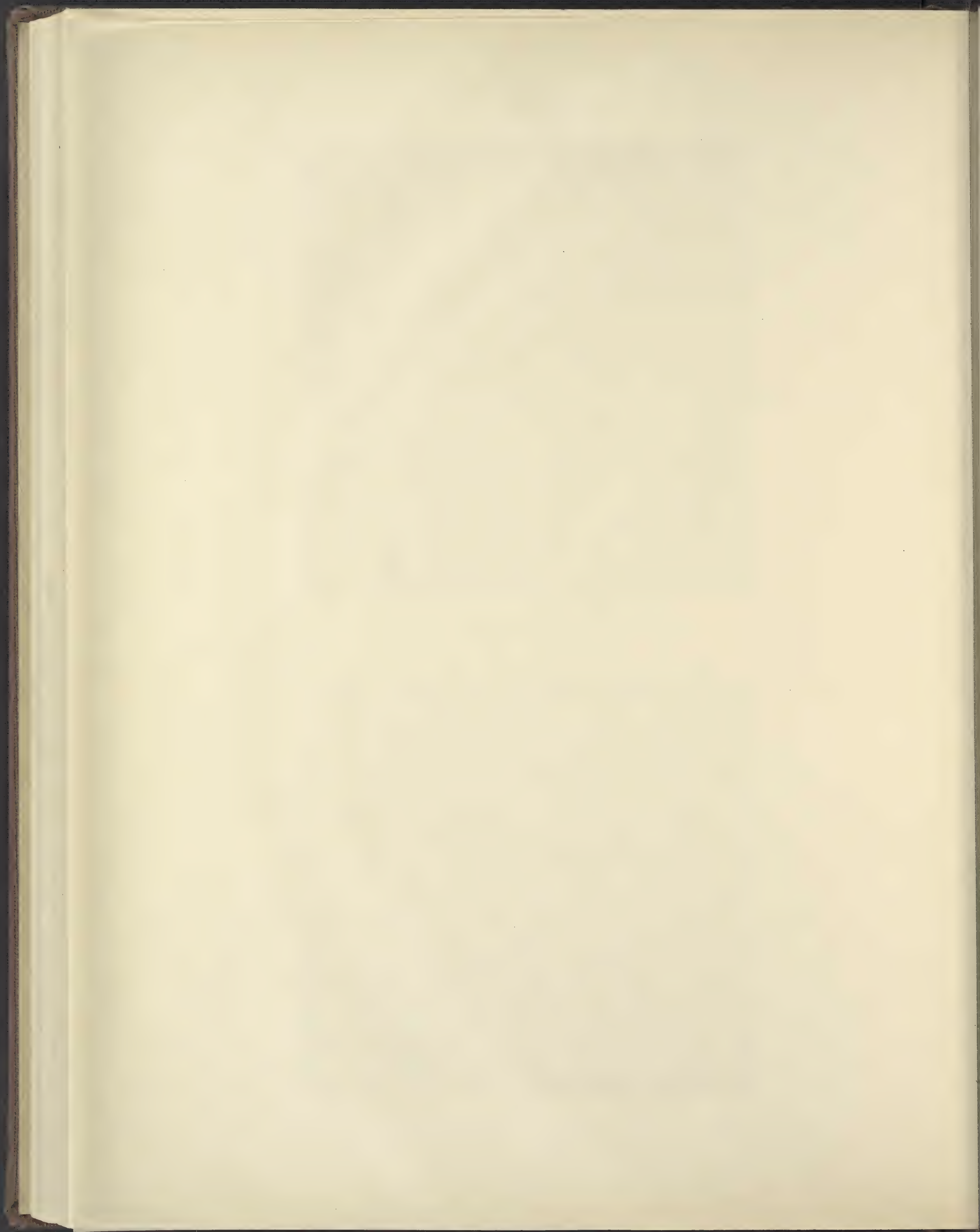




1. YAXHÁ: STELA 10.

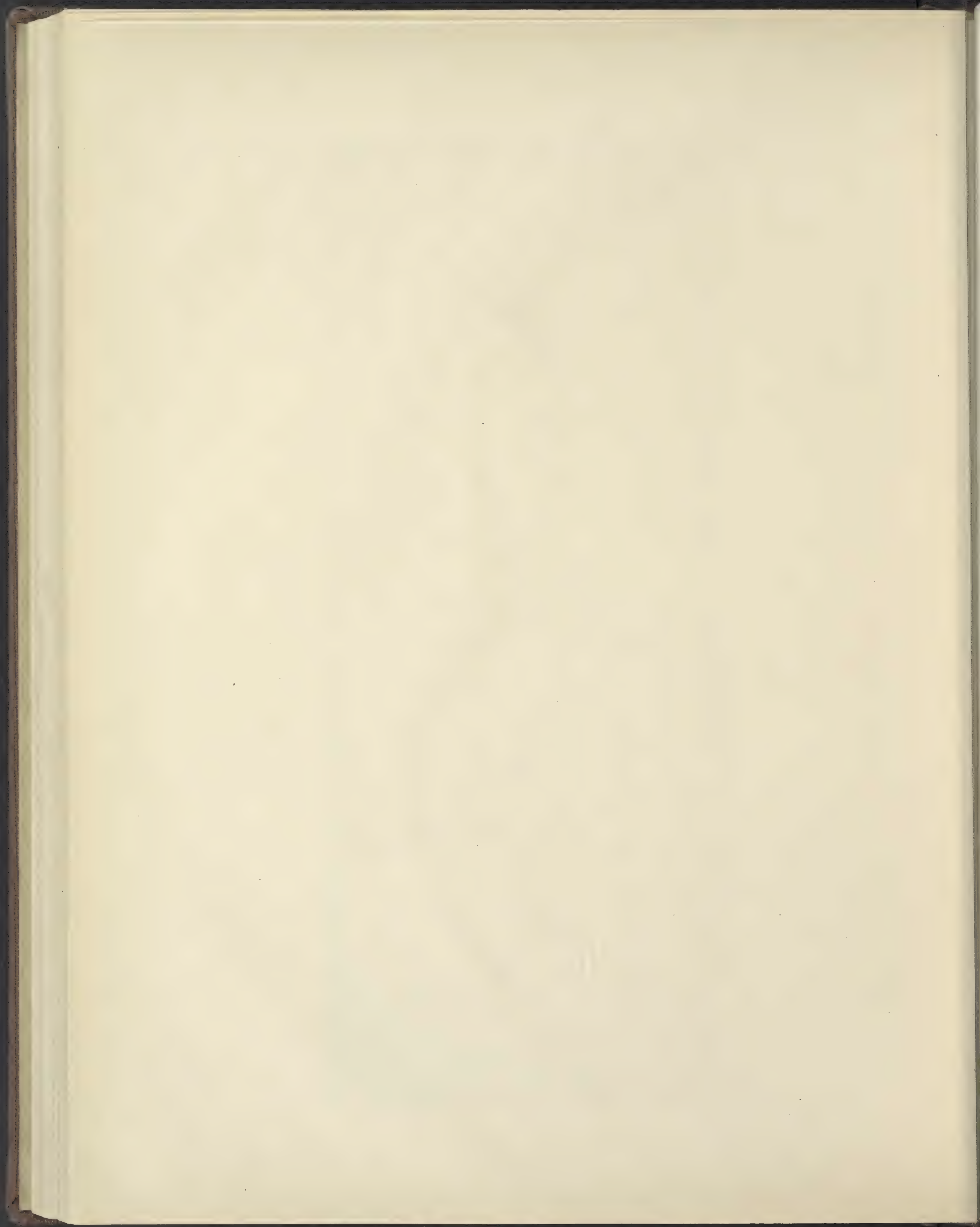


2. BENQUE VIEJO: ALTAR.





BENQUE VIEJO: STELA.

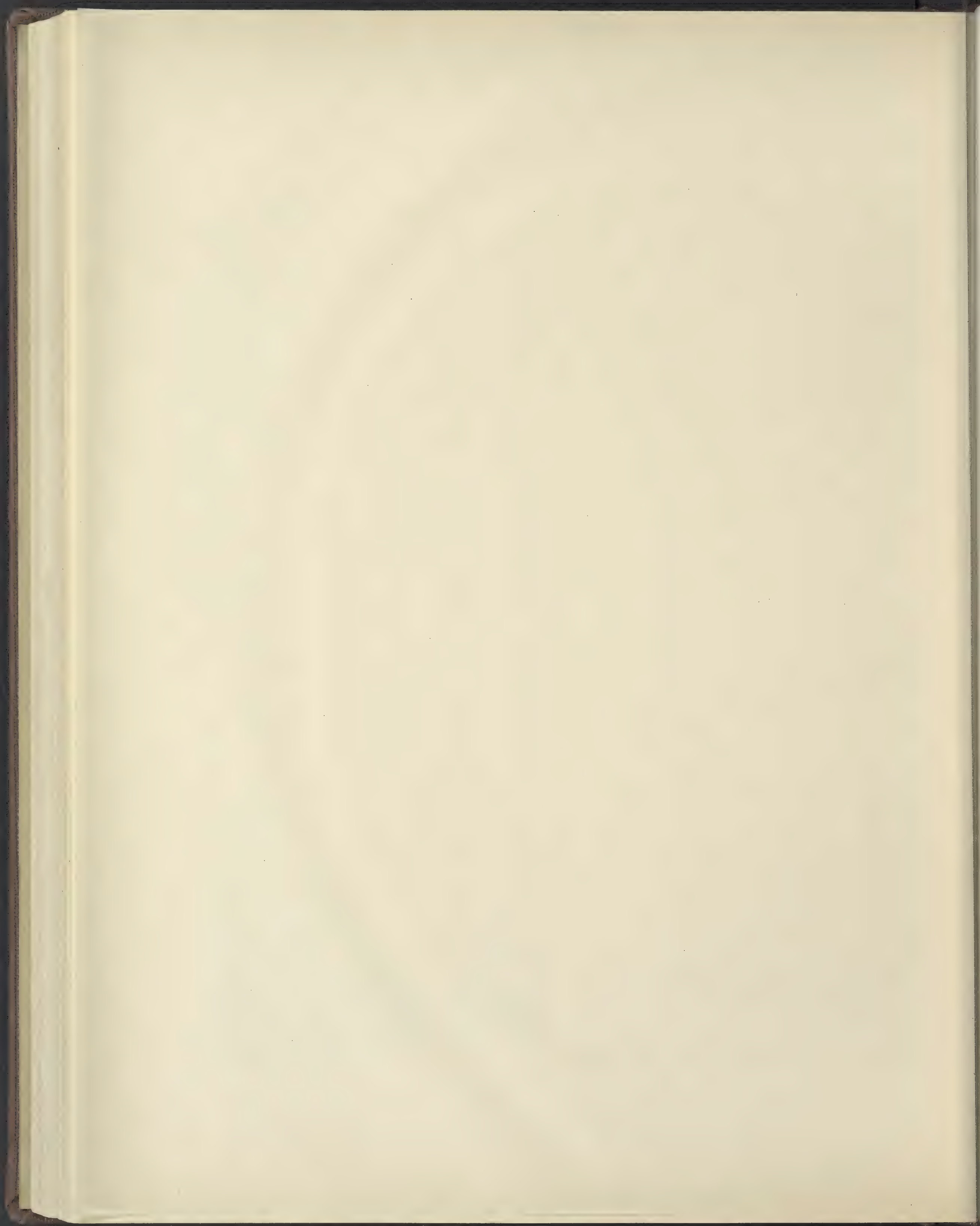




1, NARANJO: STELA 2, SOUTH SIDE.



2, NARANJO: STELA 3, SOUTH SIDE.

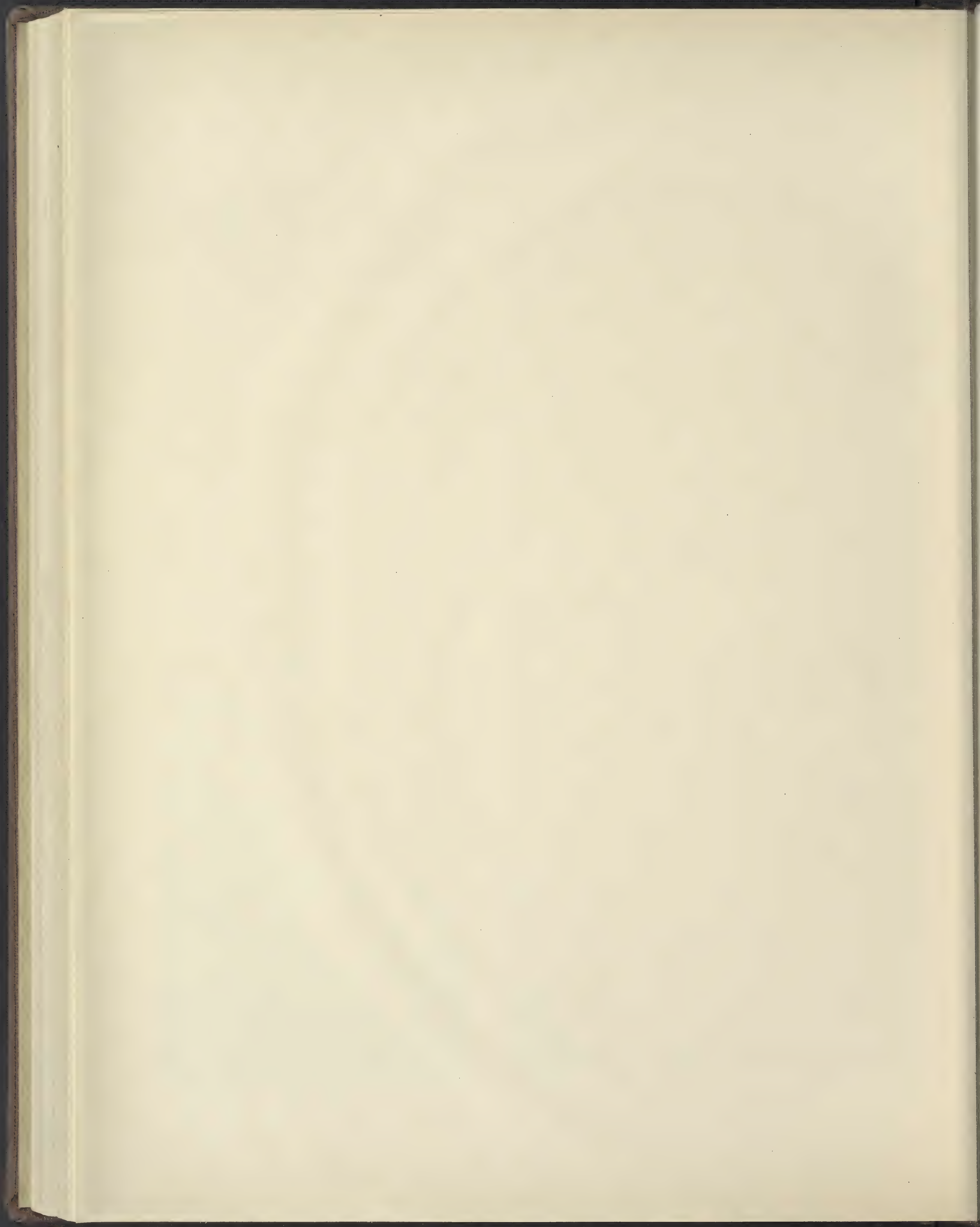




1, NARANJO: STELA 5, NORTH SIDE.

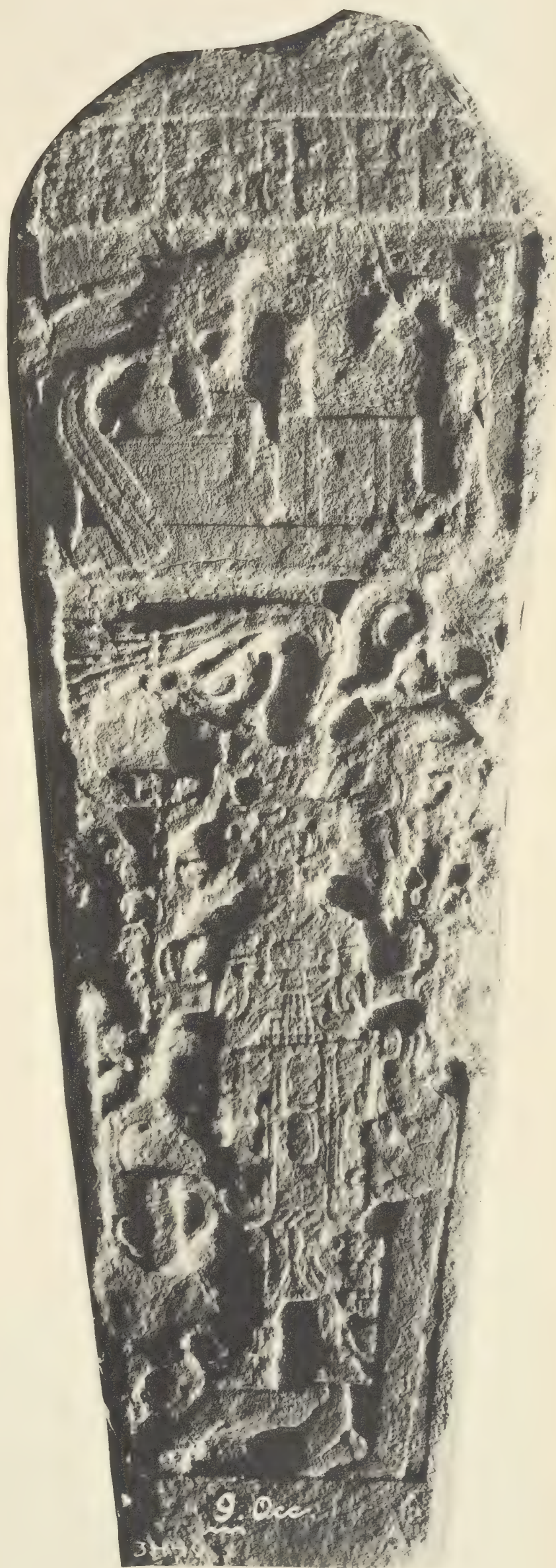


2, NARANJO: STELA 6, SOUTH SIDE.

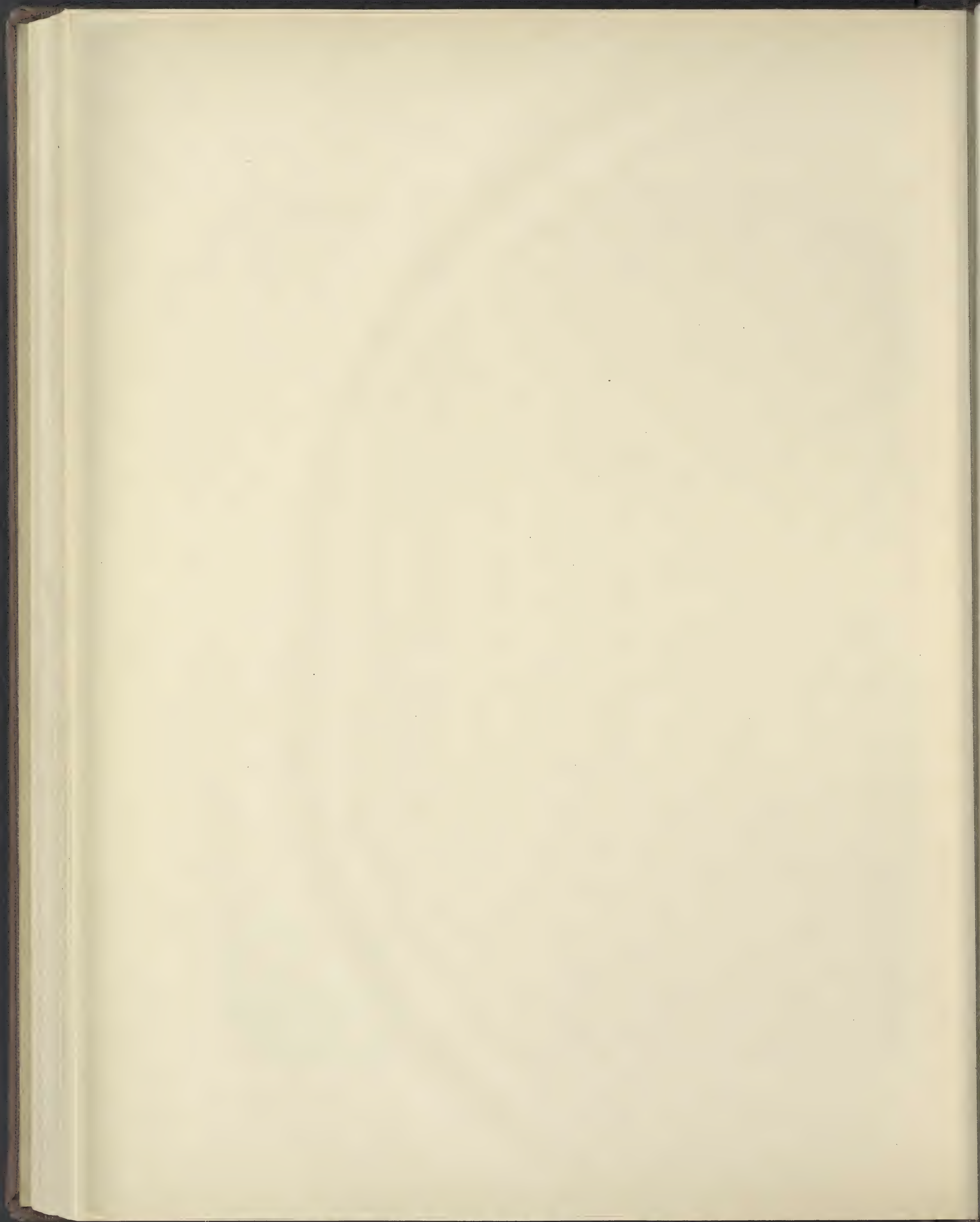




1, NARANJO: STELA 7, SOUTH SIDE.



2, NARANJO: STELA 9, WEST SIDE.

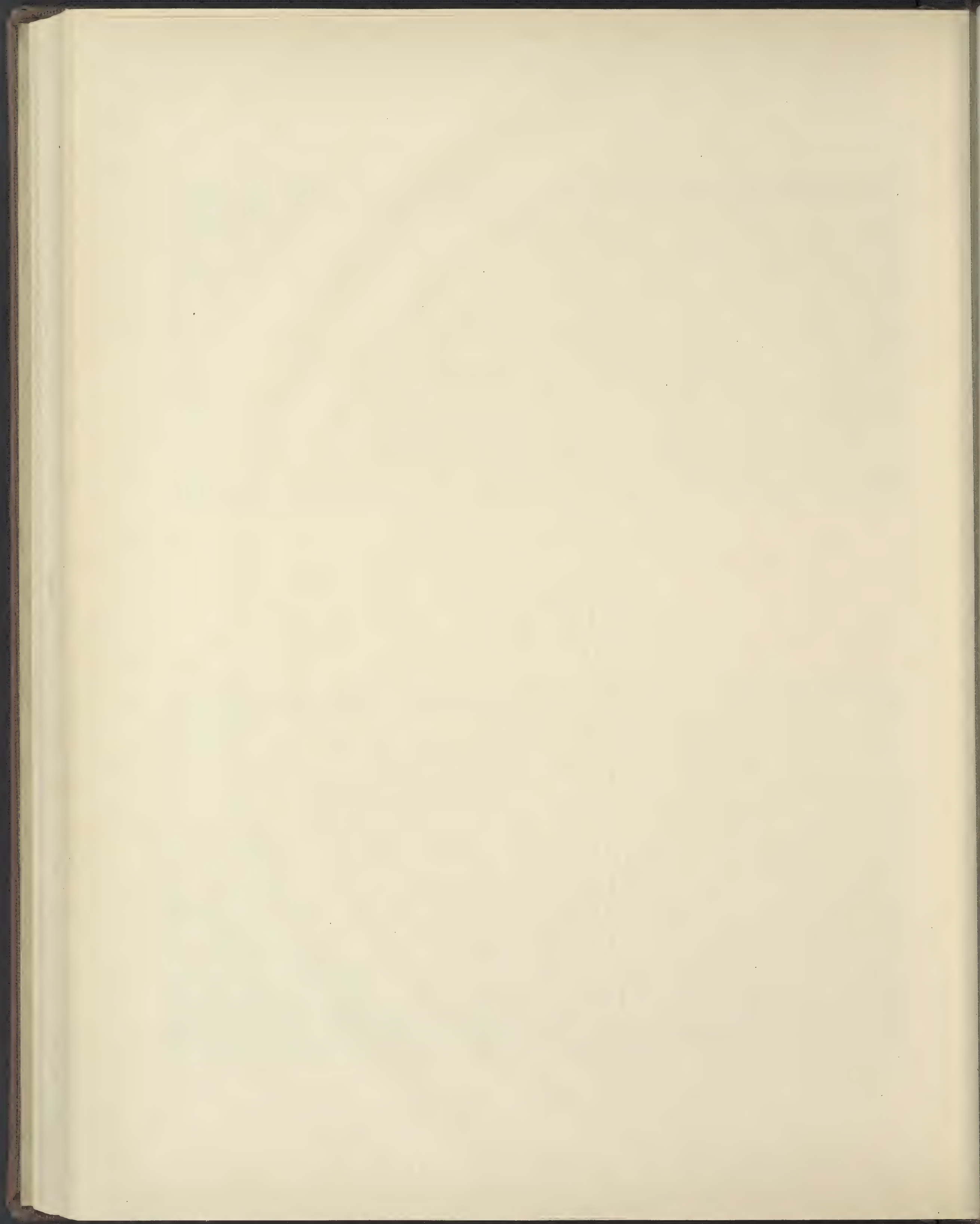




1, NARANJO: STELA 8, NORTH SIDE.



2, NARANJO: STELA 8, SOUTH SIDE.





1, STEPS II AND III.



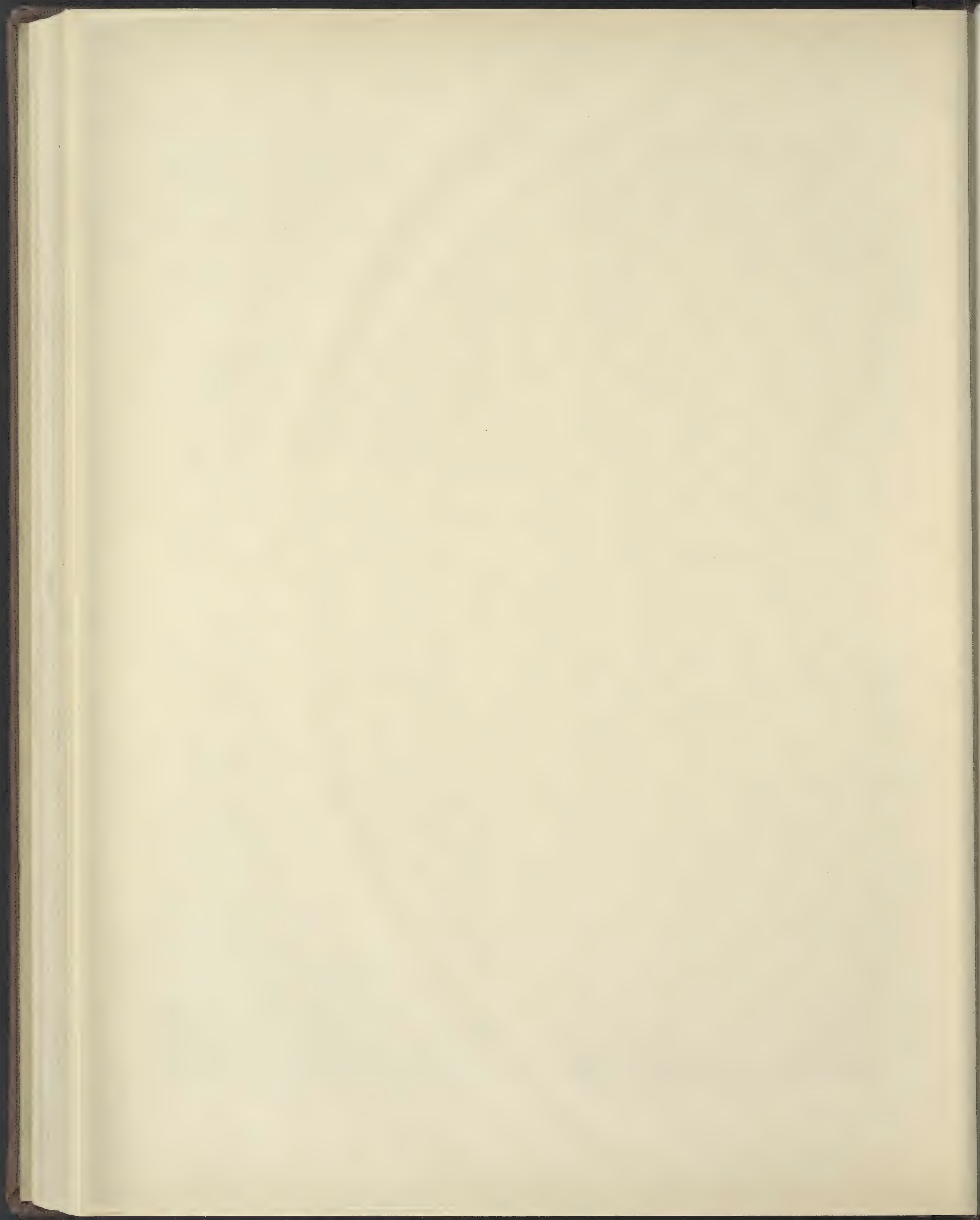
2, INSCRIPTION II.



3, INSCRIPTION 12.

NARANJO: MONUMENTAL STAIRWAY.

HELIO TYPE CO., BOSTON.





1, INSCRIPTION 1.



2, INSCRIPTION 2.



3, INSCRIPTION 3.



4, INSCRIPTION 4.

NARANJO: MONUMENTAL STAIRWAY.

HELIOTYPE CO., BOSTON.





NARANJO: MONUMENTAL STAIRWAY, INSCRIPTION 5.

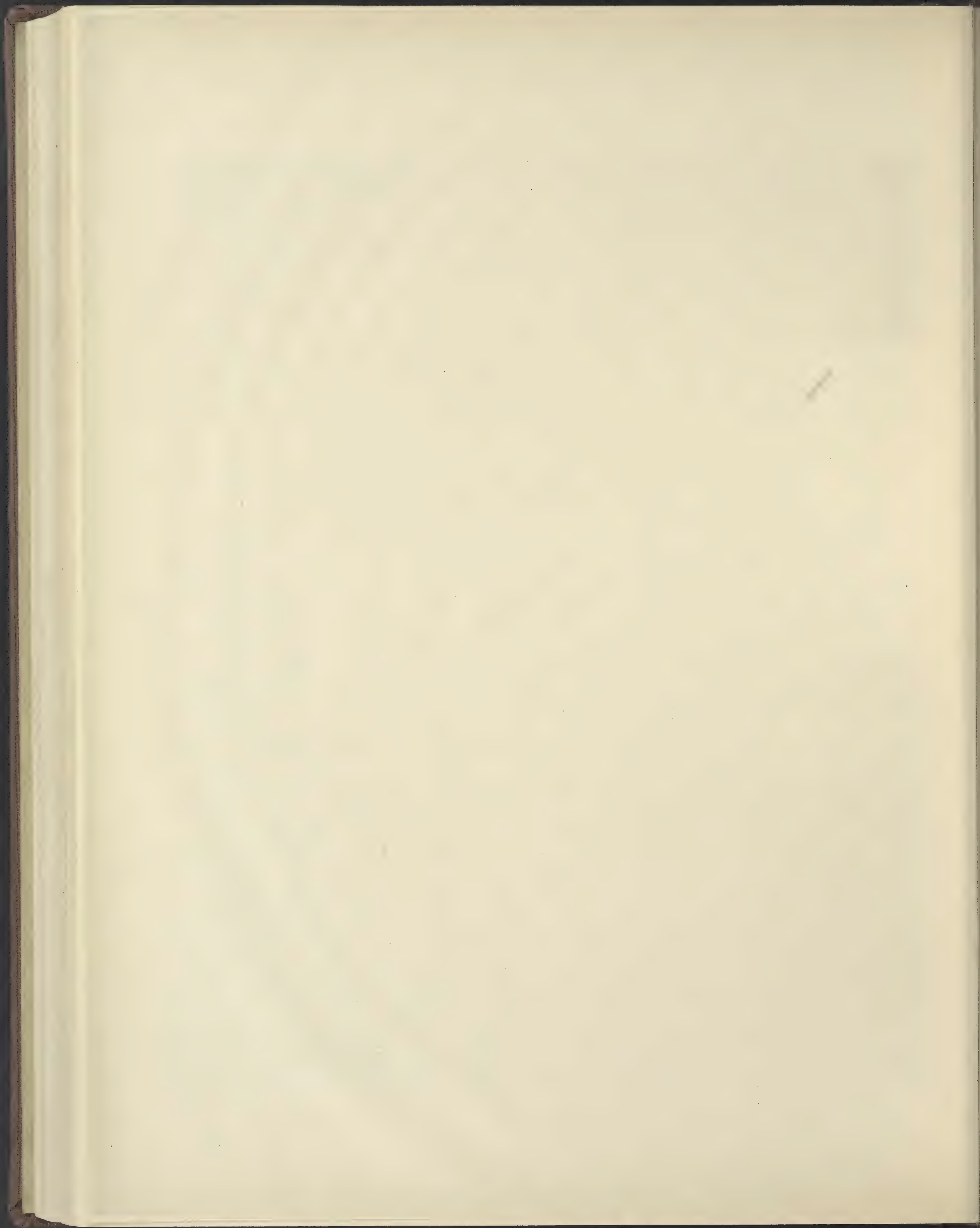
HELIO TYPE CO., BOSTON.





NARANJO : MONUMENTAL STAIRWAY, INSCRIPTION 6.

HELIOTYPE CO., BOSTON.





1, INSCRIPTION 7.



2, FRAGMENT OF INSCRIPTION 8.



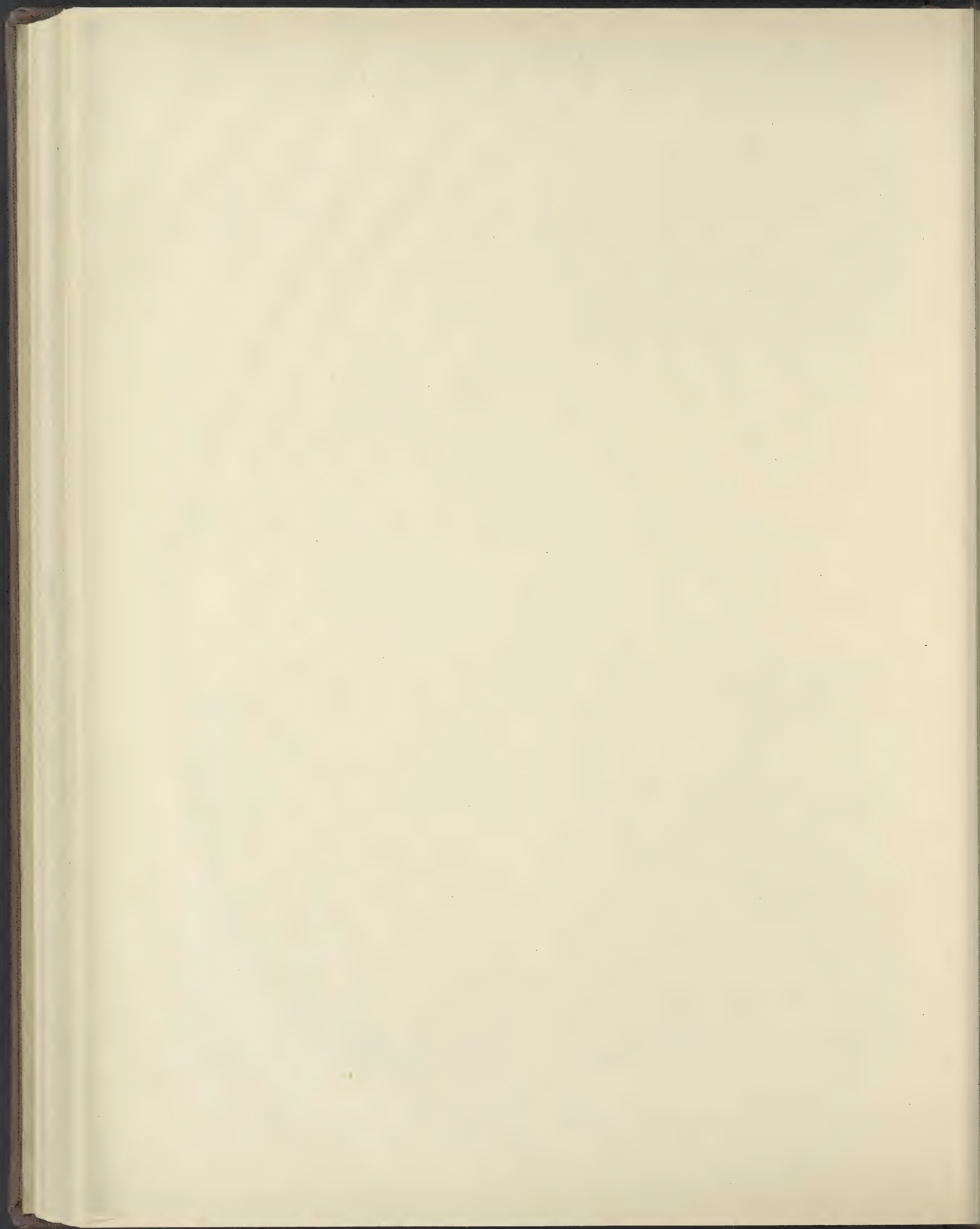
3, INSCRIPTION 9.



4, INSCRIPTION 10.

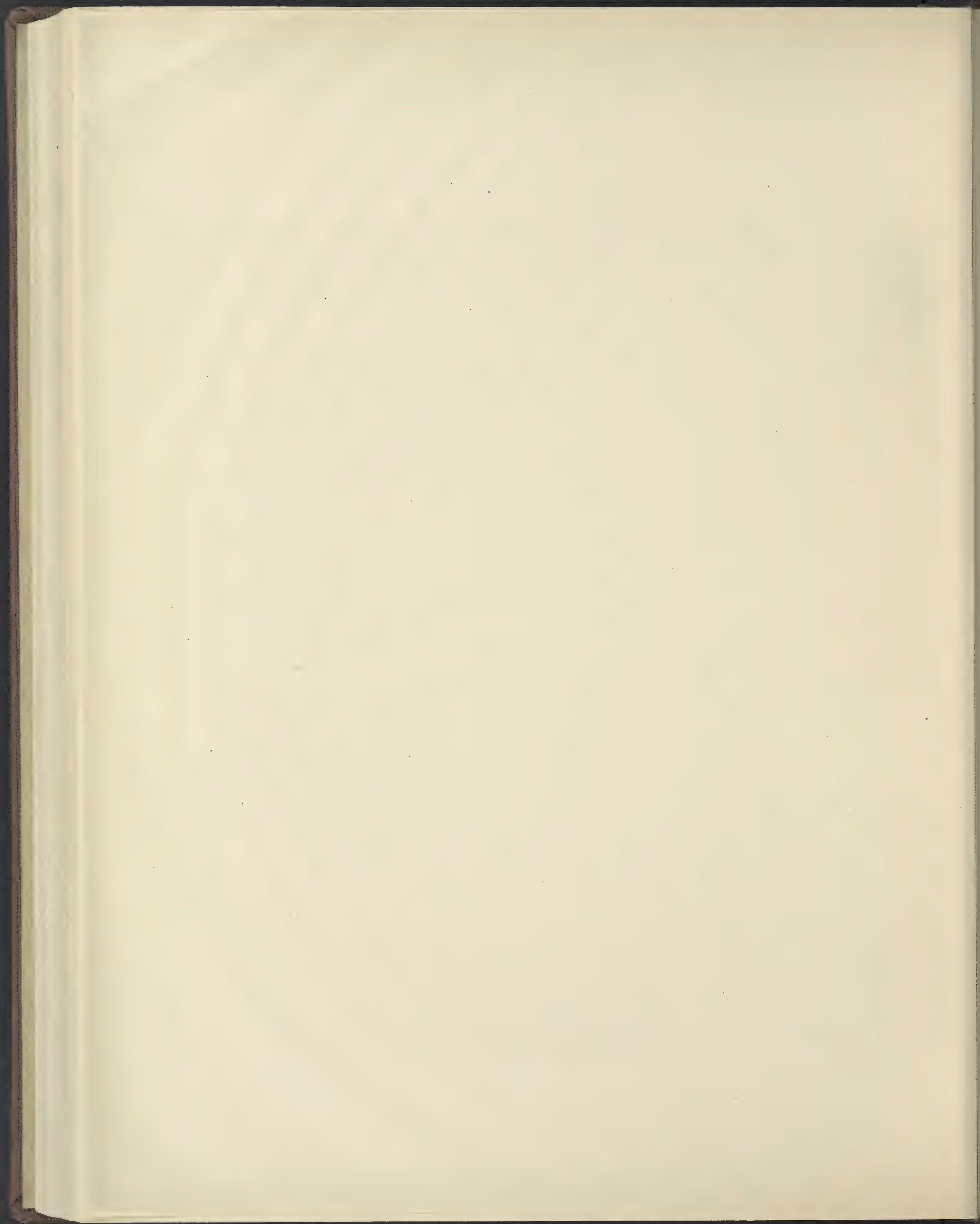
NARANJO: MONUMENTAL STAIRWAY.

HELIOTYPE CO., BOSTON.





NARANJO: FRAGMENT OF LINTEL.



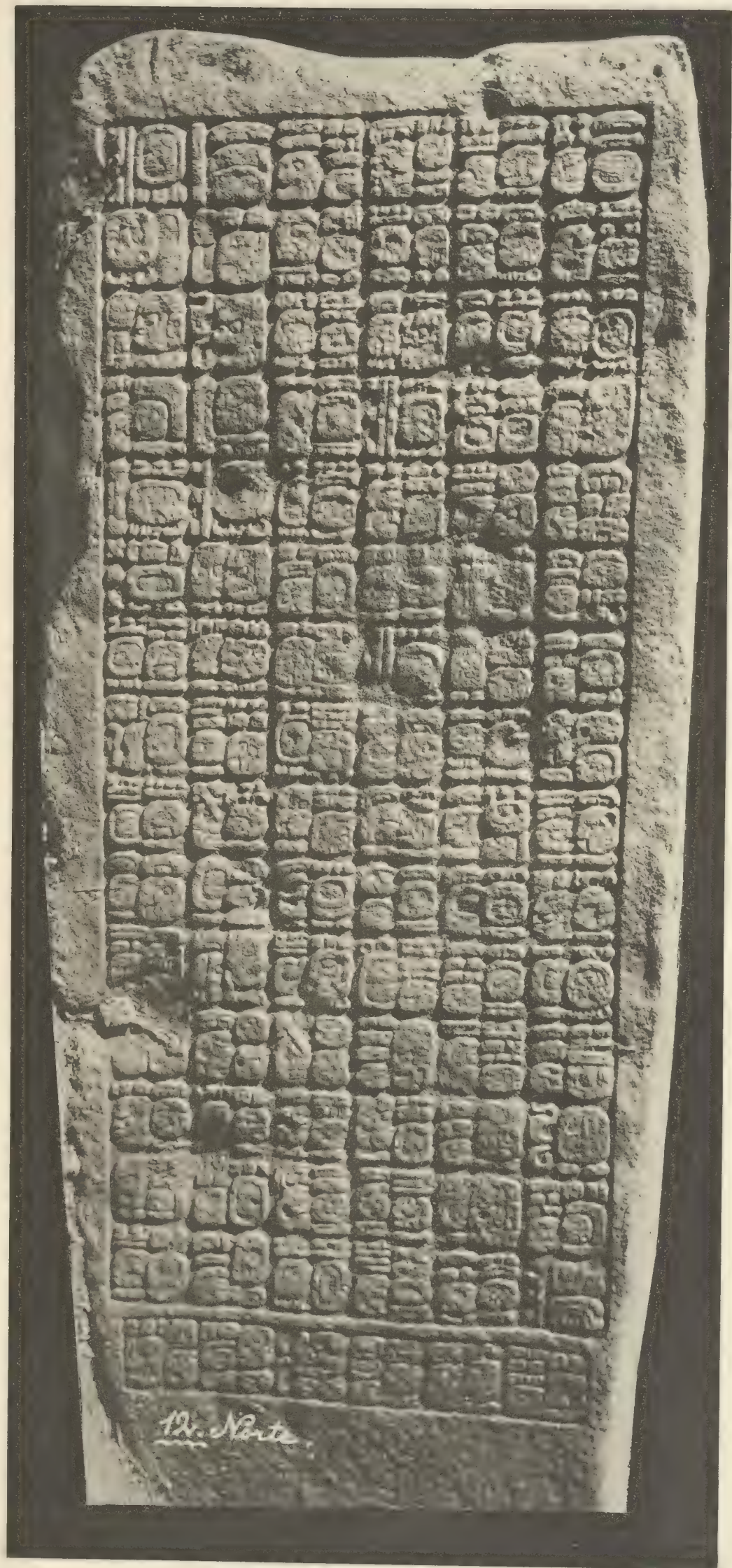


1, NARANJO: STELA 10, NORTH SIDE.



2, NARANJO: STELA 11, NORTH SIDE.

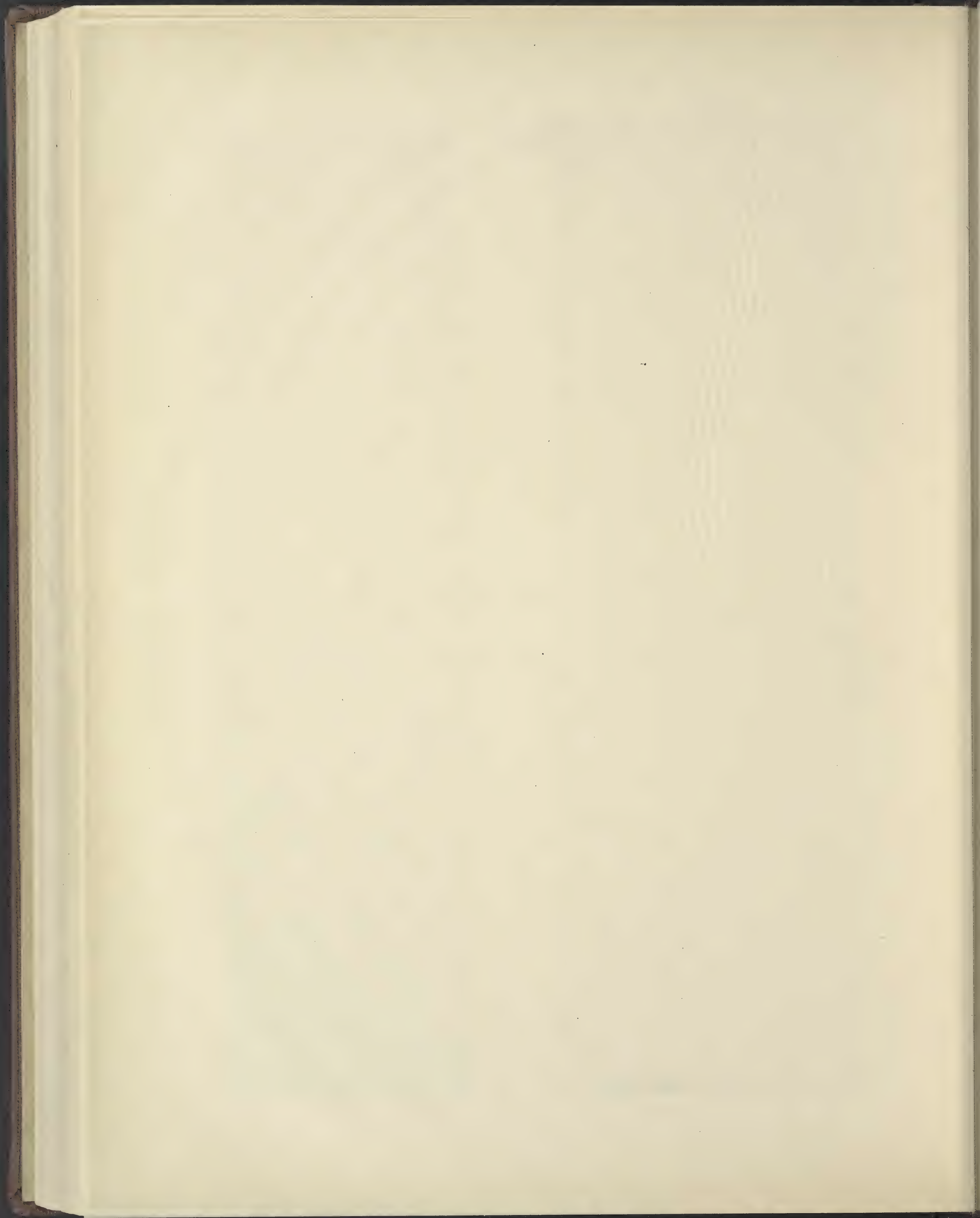




1, NARANJO: STELA 12, NORTH SIDE.

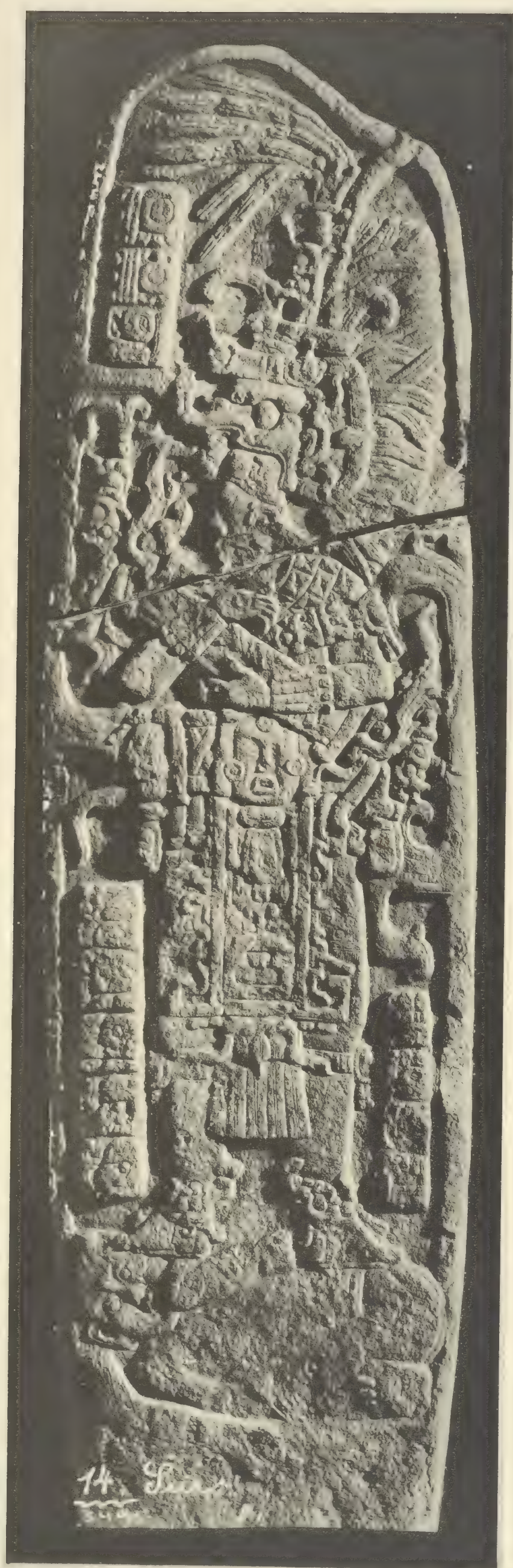


2, NARANJO: STELA 12, SOUTH SIDE.





1, NARANJO: STELA 14, NORTH SIDE.

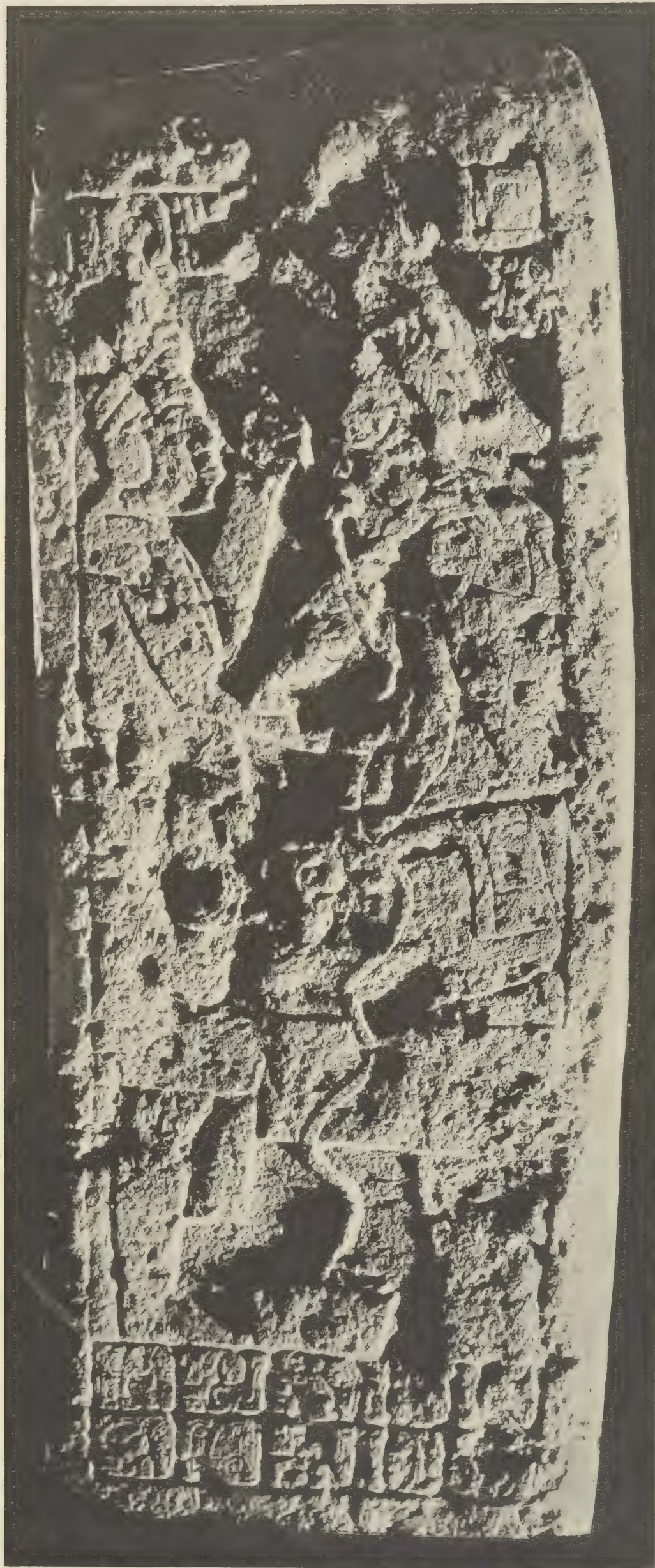


2, NARANJO: STELA 14, SOUTH SIDE.

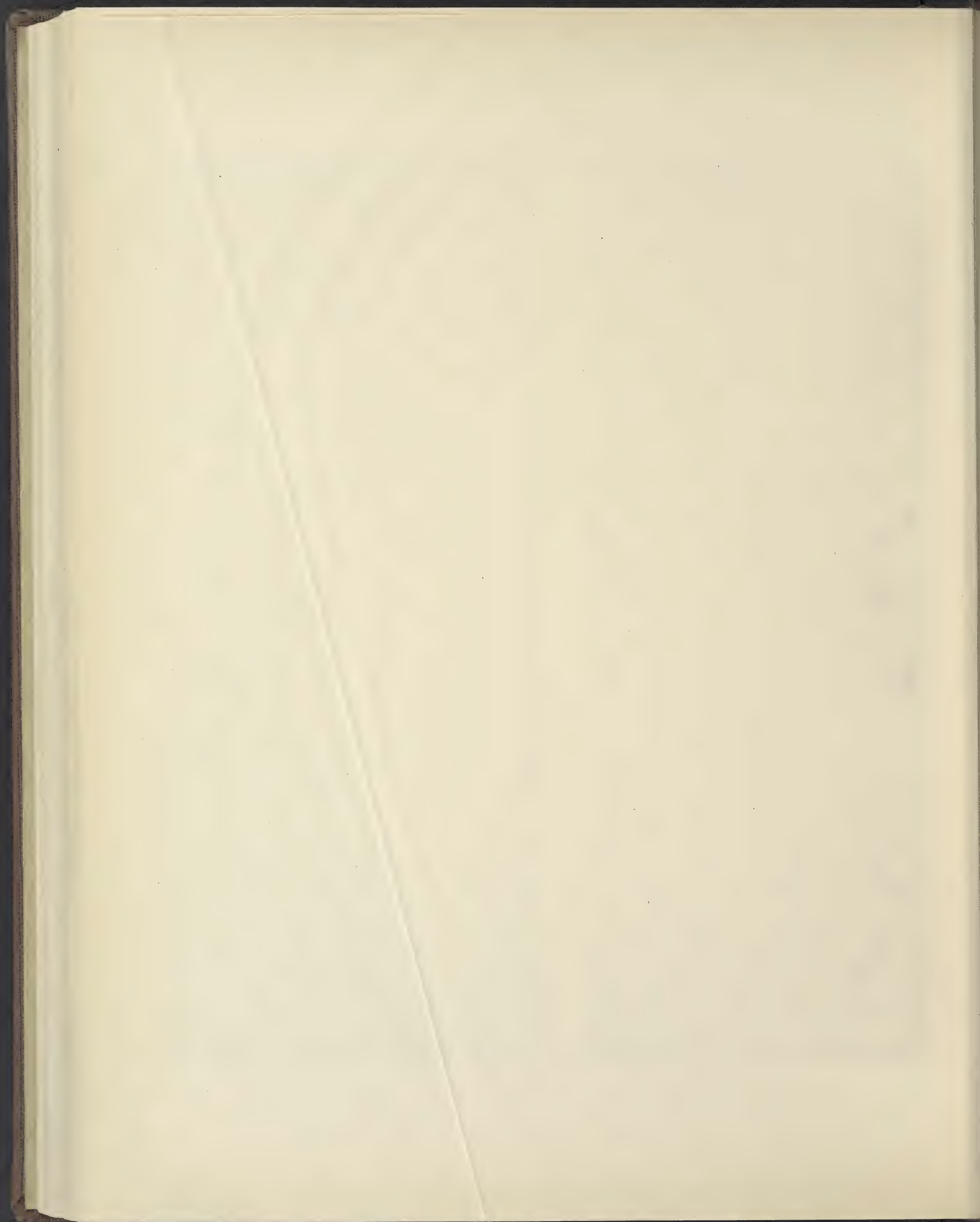




1, NARANJO: STELA 19, NORTH SIDE.



2, NARANJO: STELA 19, SOUTH SIDE.



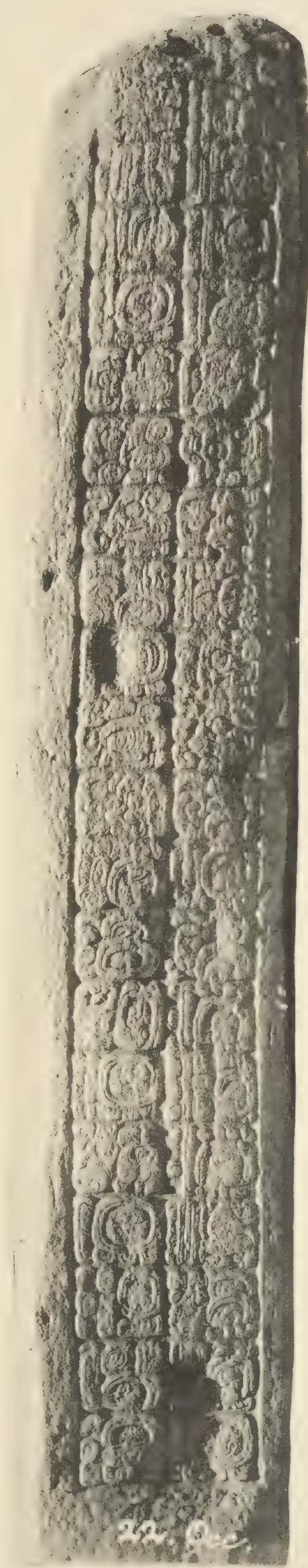


1. NARANJO: STELA 20, SOUTH SIDE.



2. NARANJO: STELA 21, SOUTH SIDE.





1, STELA 22, WEST SIDE.

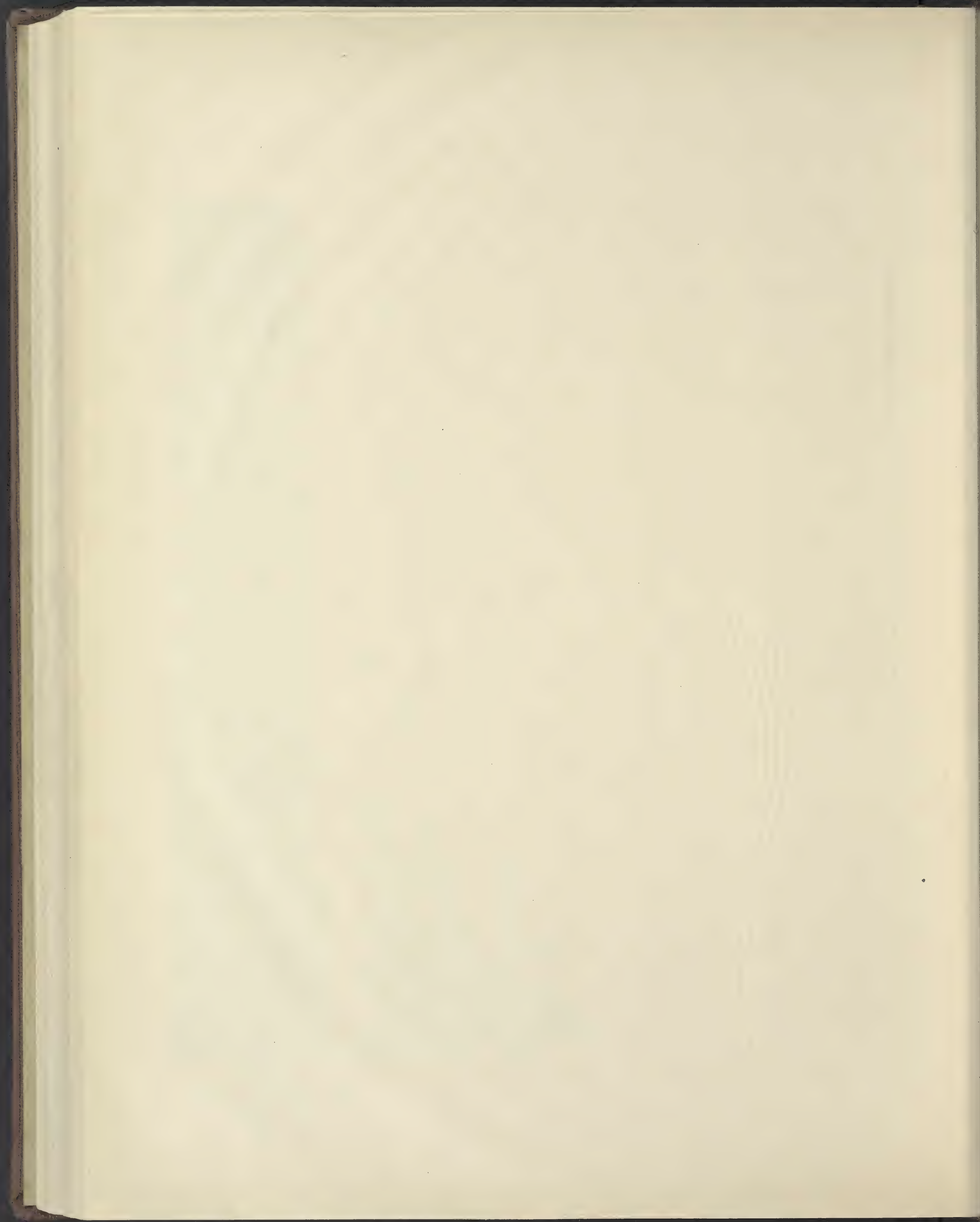


2, STELA 22, SOUTH SIDE.



3, STELA 22, EAST SIDE.

NARANJO.

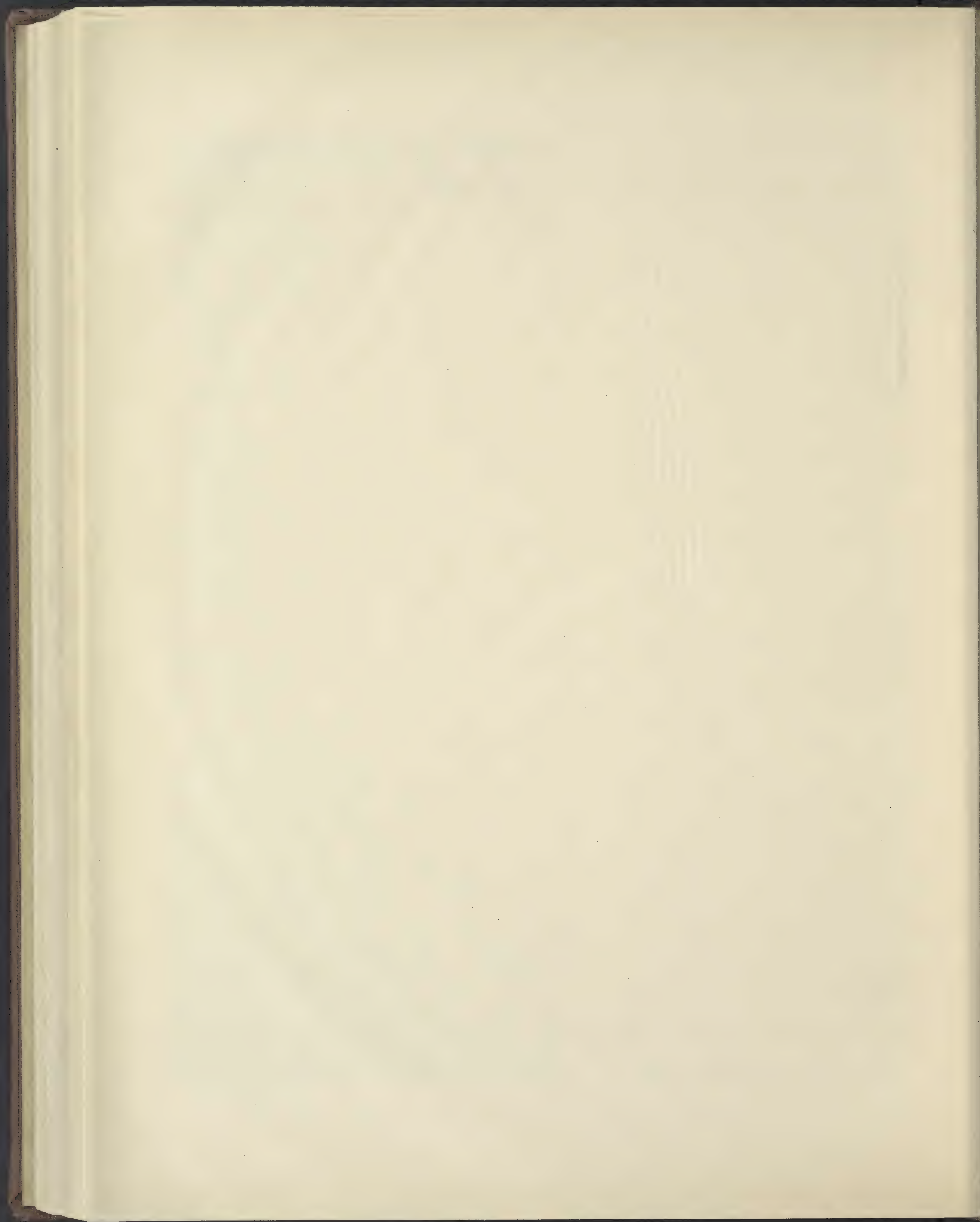


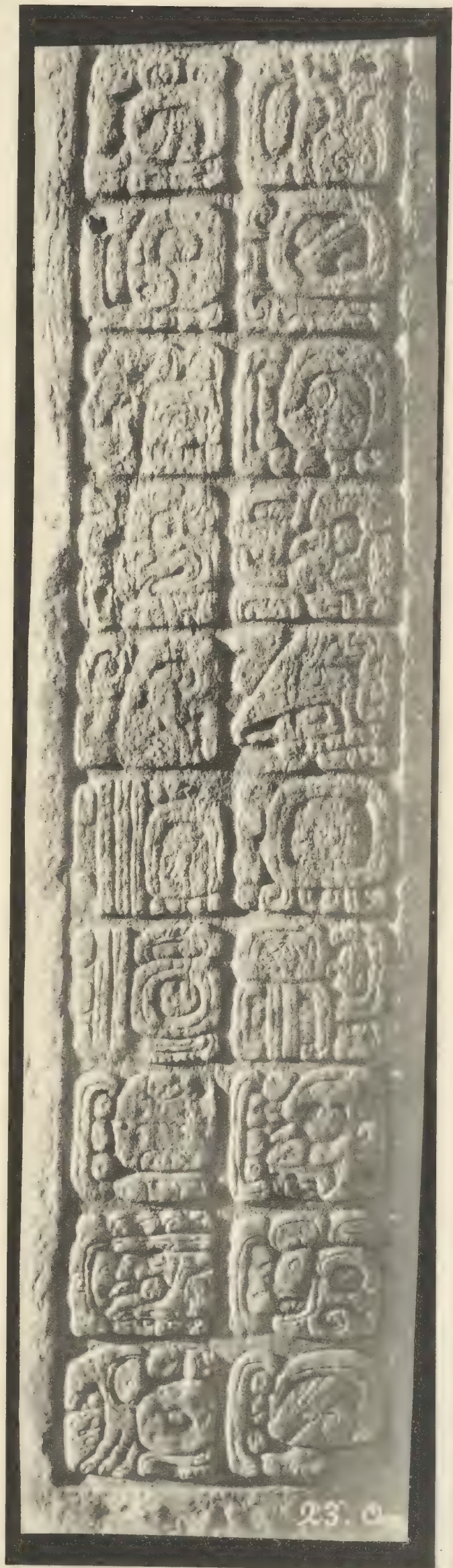


1. NARANJO: STELA 23, WEST SIDE, UPPER HALF.



2. NARANJO: STELA 23, SOUTH SIDE.





1, STELA 23, WEST SIDE,
LOWER HALF.

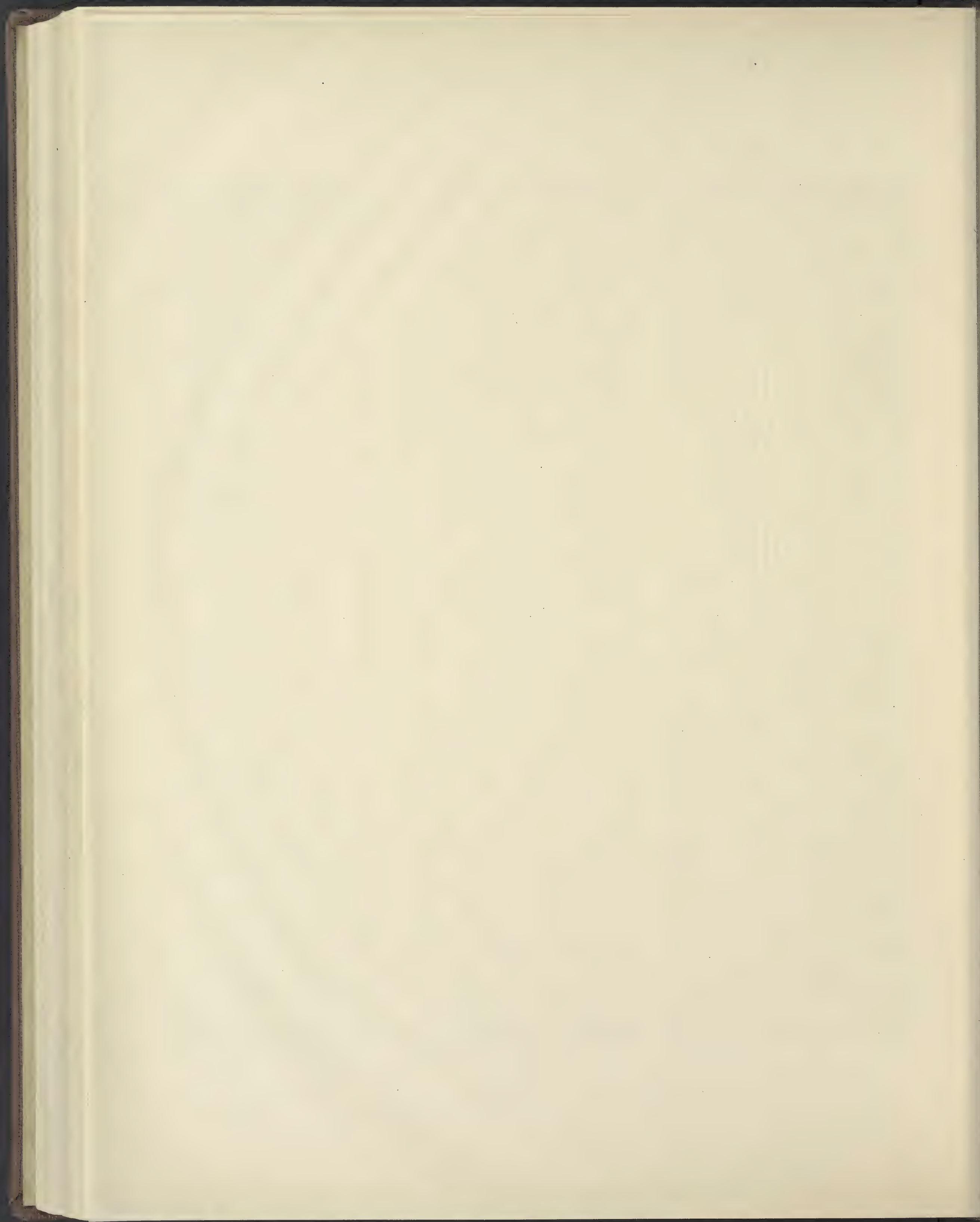


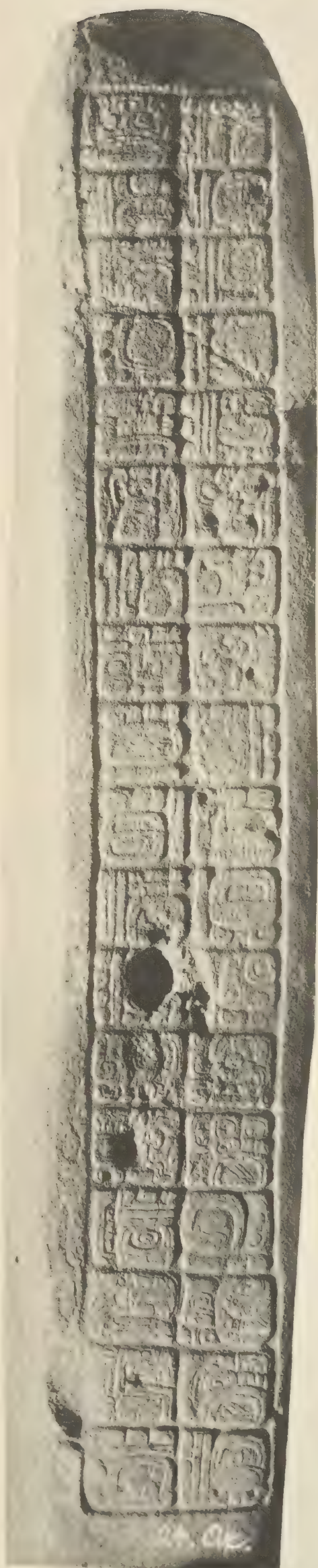
2, STELA 23, EAST SIDE,
UPPER HALF.



3, STELA 23, EAST SIDE,
LOWER HALF.

NARANJO.





1, STELA 24, EAST SIDE.



2, STELA 24, NORTH SIDE.



3, STELA 24, WEST SIDE.

NARANJO.





1, NARANJO: STELA 25, WEST SIDE.



2, NARANJO: STELA 28, WEST SIDE.





1. NARANJO: STELA 29, WEST SIDE.



2. NARANJO: STELA 29, EAST SIDE.





1, NARANJO: STELA 30, WEST SIDE.

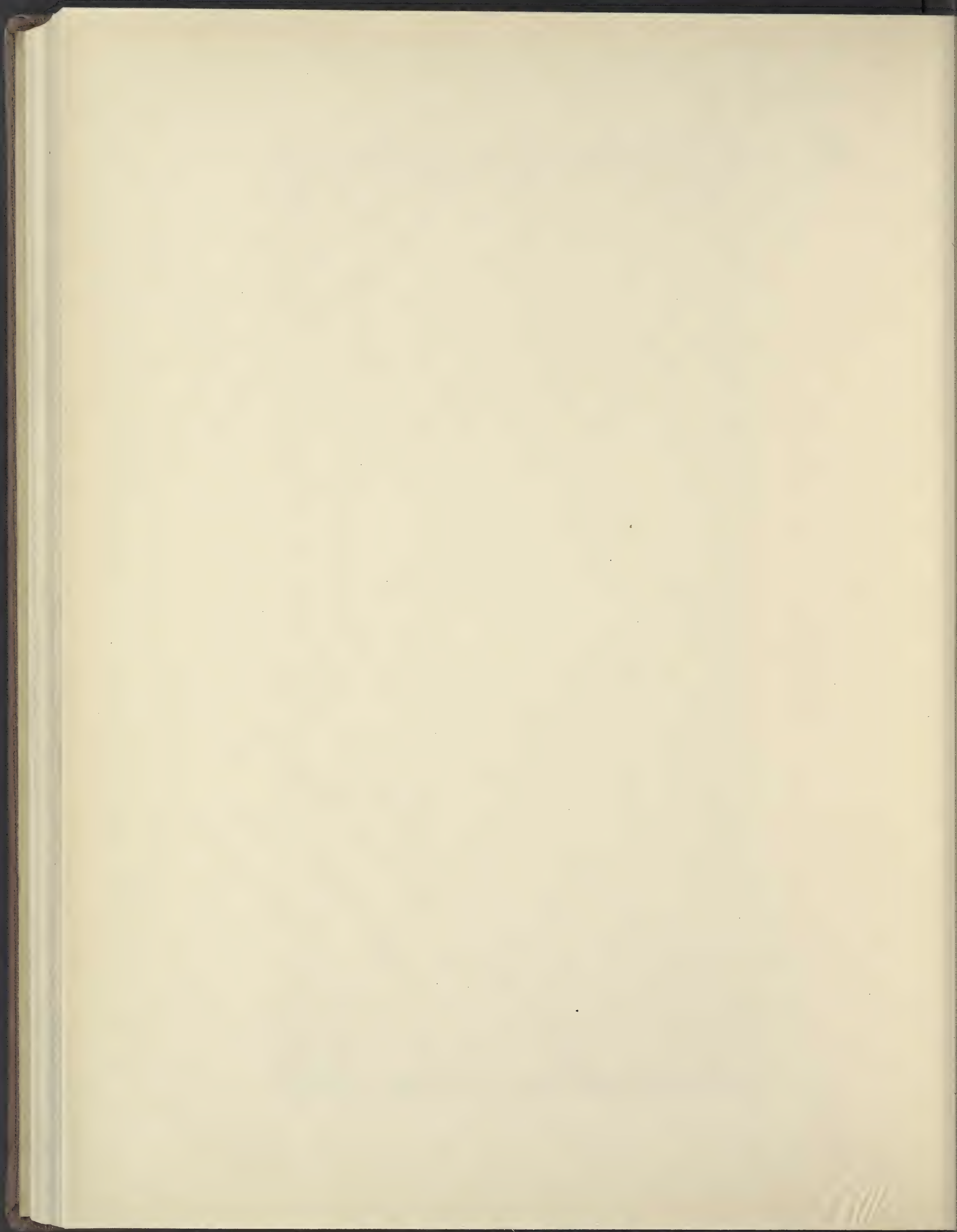


2, NARANJO: STELA 30, EAST SIDE.



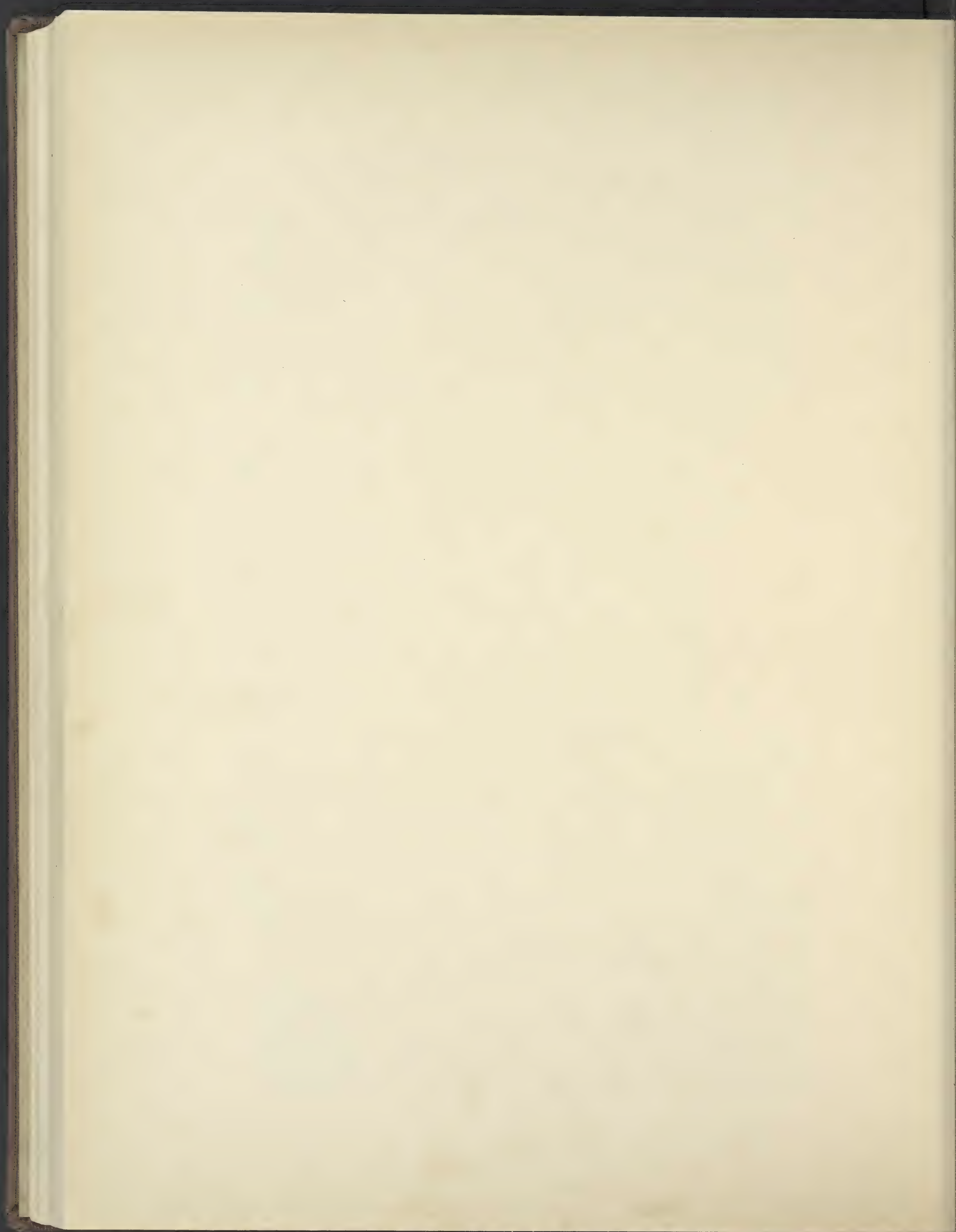


NARANJO: STELA 31, WEST SIDE.





NARANJO: STELA 32, WEST SIDE.



MEMOIRS
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ETHNOLOGY, HARVARD UNIVERSITY

VOL. IV—No. 3

EXPLORATIONS
IN
THE DEPARTMENT OF PETEN
GUATEMALA
AND
ADJACENT REGION

MOTUL DE SAN JOSÉ; PETEN-ITZA

REPORTS OF EXPLORATIONS FOR THE MUSEUM

BY
TEOBERT MALER

CAMBRIDGE
PUBLISHED BY THE MUSEUM
1910

NOTE. — Unfortunately we are obliged to print this number of the Memoirs without the author's revision, as proofs sent to him have not been returned. — EDITOR.



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IN
THE DEPARTMENT OF PETEN
GUATEMALA
AND
ADJACENT REGION

MOTUL DE SAN JOSÉ; PETEN-ITZA

REPORTS OF EXPLORATIONS FOR THE MUSEUM

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EXPLORATIONS

IN THE DEPARTMENT OF PETEN, GUATEMALA, AND ADJACENT REGIONS

XXV.

GUATEMALA: DEPARTMENT OF PETEN.

MOTUL DE SAN JOSÉ.

MAY, 1895.

LYING three kilometers apart on the northern shore of the great lake of Peten-Itza are two little Maya villages, San Andres and San José, the sole remains on all the shores encompassing this great lake of a once great population. Both villages have picturesque sites on the mountain slopes extending down to the lake at these points; and the rocky shore, half hidden by superb vegetation, invites to a bath in its fresh, crystal-clear water, an invitation which I accepted daily — my one pleasure whenever I had business in these villages.

San Andres is rather more Spanish and also has a few more inhabitants than San José. Both are retrograding, and unfortunately a certain hostility prevails between the two little villages. The men of both places have the reputation of being excellent workmen and especially of being able carriers. Inasmuch as the entire Hispanicized population of the island city of Itza (Flores) has become totally unfit for heavy labor — this unfortunately is the general rule — the men who can be mustered into service in the two villages of San Andres and San José are the only dependence of the government and of the merchant, and also of an occasional traveller who wishes to visit the ruins at Tikal or go elsewhere. Nor will it do to expect more than a certain amount of labor of these people, all of whom have their milpas and are not obliged to work for a day's wages. Notwithstanding very large pay no Indian will serve longer than a week as a rule, and it is only with the greatest difficulty that he can be retained for two weeks. There is no remedy for this drawback; but in other respects they are fine fellows.

When I was travelling through the length of the peninsula of Yucatan in 1895, only $2\frac{1}{2}$ leagues from San Andres, I entered a small savanna and passed through the middle of a ruined city lying in it. Having tied the pack ani-

mals, I lost no time in visiting these ruins. I found many small heaps of débris, which indicated buildings with masonry of small quarried stones. Façades and rooms were no longer extant. Later, after consulting the people of San Andres, I learned that sculptured stones had never been found in this ruin. The name, *Kāntétul* given to the savanna and the ruin seems to refer to a tree, *kānté*, with yellow blossoms or fruit, beside which a rabbit, *tul*, had been seen, hence *Kānté-tul*.

Not far from San José there is a second ruin which goes by the name of Motul among the Indians. To distinguish this Motul from the well-known city of Motul in Yucatan, I prefer to add the name of San José or Peten, thus: Motul de San José or Motul del Peten.

The city of Motul in Yucatan was the former residence of the princes belonging to the family of Pech (Petš, ticks) and also occurs in early writings under the name of its alleged founder as Sac-Mutul. Concerning the much larger city of Motul de San José no tradition survives and the Mayas of San José were not even able to explain the name. From its sound it appears doubtful whether it should be translated from the Aztec language or from the Maya.

In the Nahuatl language *mototli* would be the name of a small mammal: *ardilla* (?) or a species of squirrel (?). The place name derived from *mototli* would be *Motutla* "place of squirrels," and the abbreviation would be *Motul*. In the Maya language a certain species of bird (belonging to the Cracidae family) is called *mut*, the final syllables *-ol*, *-ul*, *il*, have a certain grammatical significance. *Mutul* would mean "place of the mut birds."

After receiving a letter of introduction from Isaias Armas, prefect of Peten-Itza-Flores, to José Maria Chata, alcalde of San José, I embarked in a cayuco (May 21st, 1895) and in spite of a strong wind, I succeeded in reaching San José, where I put up at the *Casa real*. José Maria Chata was an intelligent man and in every way was useful and obliging. Much information was received also from Mr. Pedro Berges, the local *maestro de escuela*.

While the men, who had been appointed to accompany me to Tikal, made their preparations, I used the time for a cursory exploration of the ruin of Motul. The alcalde provided me with two men to act as guides.

First we travelled in a cayuco about 3 km. in an easterly direction along the northern shore; then we tied our cayuco fast and took a milpero path inland, and after travelling for about an hour we reached the ruins. Since the tracts in which the ruins lie had been cleared and replaced by large maize plantations, I saw at the first glance that this was an important and extensive ruin, whose numerous heaps of débris, varying in size, extended mainly from east to west. The ruins revealed, it is true, no façades, but there still remained masonry composed, for the most part, of small unhewn stone slabs once coated with mortar. Two *cuyos* were of steep cone shape, corresponding evidently to massive round temples, perhaps sepulchral monuments (Fig. 23).

Other more extensive mounds of ruins seem to indicate former temple palaces.

An imposing double *cuyo* is flanked at each end by a temple (Fig. 24), that is to say, it belongs to that architectural type of which the temple palace of Dsibilnocac (Iturbide) is the most highly developed example, while the



FIG. 23. SEPULCHRAL MONUMENT.

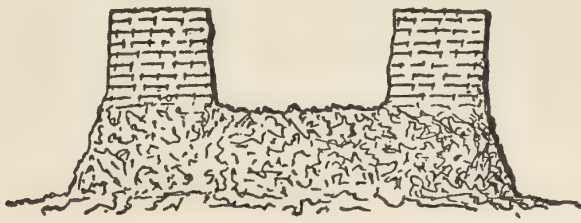


FIG. 24. RUINED TEMPLES.

double temples of Sáhbecan and Huntichmul II. may be considered as more simple, but yet interesting intermediate forms of the same type. The ruins of Sáhbecan and Huntichmul II. lie in distant wilds, never visited by Europeans, and belong to the independent Maya kingdom of Xkanhá. In 1894, with soldiers who were furnished me by the Maya general, Eusebio Arana, I succeeded, at the risk of my life, in penetrating to these temples and in taking a photograph and making a plan of them. A certain mystery enshrouds these solitary temples of Sáhbecan and Huntichmul II. and this is probably true also of the double temple of Motul.

The chambers thrown out from the massive foundation of the double temple of Motul are entirely demolished and now form a shapeless mass of stones, above which still rise the two massive flanking temples in a tolerable state of preservation. At present the masonry is without ornament.

In a square near the centre of the city I found a large monolith which, however, was broken into two pieces. The lower piece was still standing upright in the ground. One of its broad faces displayed sculpture of rude appearance in consequence of being much weatherworn. The sculpture on the upper piece, which had fallen off, was completely destroyed by fires and torrents of rain and therefore there was nothing to be done with this once interesting stela.

The main group of *cuyos* lies in the western part of the city. On the esplanade of one of these fallen temples I found what was once a large stela covered on all four sides with sculptures. The sculpture on the eastern broad face only could be photographed, and that under difficulties.

The now ruined temple to which this large stela belonged stood on the platform of a massive substructure some 5 m. high, with a stairway on the west side since its façade may have faced the west. On the esplanade of this temple, on a small platform only half a meter high, stands the stela, which should be considered as connected with the temple. Unfortunately this stela was scaled away at the top and on the side faces by falling trees and the disas-

trous milpa fires, and it was also otherwise badly calcined, but the sculptured face turned toward the temple was still preserved to some extent.

A huge *copo* tree (*Ficus rubiginosa*?) grew over the stone, its roots clasping the scattered fragments. Had I felled the tree, it would certainly have torn away the loose pieces in its fall. I therefore confined myself to hewing away the roots covering the east side, leaving those on the west side untouched. The sculpture was buried from the knees of the dancing priest downward. This lowest part was dug out and the base line is now plainly seen. The present outer height of the stone is 236 cm., to which should be added the part sunk in the ground and that broken off at the top. Its breadth now is the same as its height, but some pieces have been broken off on each side face. The stone is 46 cm. thick.

Stela. East Side. (Pl. 45.) Two priests of high rank, supposed to be standing opposite one another, are evidently engaged in a sacred dance. Let us describe first the figure of the high priest on the observer's left. He is represented in front view and touches the ground only with his tiptoes, while his face is turned to the left. The style of his foot-gear is plainly seen in the photograph and each instep has a pear-shaped ornament with a tuft. He wears close-fitting breeches. His girdle with a lower border of shells is almost wholly hidden, but we recognize the broad ornamental flap hanging from his belt, ending in rectangular scrolls turning to the right and left. He wears cuffs, a large, richly decorated breast-cape, and a feather cloak on his back. The round ear-ornament is still plainly visible on his somewhat weatherworn face. His head-dress, built up high, shows three masks of gods placed one above the other. One large eye and the proboscis-like nose are still visible on the mask. Above the third eye there is a circular design (small *rueda*, Tonalamatl?). Superabundant masses of feathers rise upward, droop backward and particularly forward. With his right hand the priest holds to his body the delicately executed little figure of a god with a snouted face as usual (*i. e.*, Ehecatl, god of winds) and the small leg by which the idol is held ends in a little snake stretching forward. The small god wears a loincloth or *maxtli* (*maštli*). With his tiny right hand he is closing the mouth of the face-mask attached to the middle of the priest's breast-cape. The priest extends his left arm, on the wrist of which is a small round shield, to the other person of rank.

The second personage (on the observer's right) is also represented in front view, but with his face turned to the right. He, too, touches the ground only with his tiptoes and wears the same style of shoe and similar breeches. His gala girdle trimmed on its lower edge with a fringe of shells is plainly seen and shows in front three face-masks each with a single pendant. The garment with breast-cape consists chiefly of beads. A narrow breast-plate can be discerned lying horizontally below a larger breast ornament decorated with small incised circles. On his back is a cloak of radi-

ating feathers. A round ear-peg is visible. The tall helmet is mostly destroyed, but its superabundant bunches of feathers are plainly seen extending upward, forward and backward. The priest extends his right hand to his companion, and his left hand, with a kind of beaded band on the wrist, holds the familiar ornamental pouch decorated with small incised circles.

Between the two priests stands a kind of altar, the base of which displays a horizontal row of six small glyphs, while its somewhat projecting front surface shows two vertical rows, each containing five large glyphs. Unfortunately only four of these glyphs are partially preserved, while the others were scaled off by fire. In addition there are four finely carved glyphs in a vertical row on the background by the side of each priest.

The sculpture on the west side is even more badly defaced and in addition is surrounded by the roots of the tree. A large scrollwork, framing small figures, can be discerned with difficulty. The side faces once contained double rows of glyphs, which are now almost completely destroyed.

Excavations in this large city of ruins, which would require at least three months, might yield interesting results.

In roaming through this region I noticed a pretty little ornamental shrub with small reddish yellow blossoms, hard to the touch, and also with small stiff green leaves. My companions called this plant *Chacsinkin*, a name, however, which I believe is given to other plants in Yucatan. Probably it is the *Jacquinia pubescens*, which, after the blossoms fall off, arrays itself in small spherical orange-colored fruit thus presenting an even prettier appearance.

XXVI.

GUATEMALA: DEPARTMENT OF PETEN.

PETEN-ITZA.

In the beginning of April, 1895, I was in Ticul — a small town south of Merida — where I hired a vehicle drawn by three mules (*un bolan*) for use as far as Dsibalchēn.

My plan was to traverse the length of the peninsula of Yucatan from north to south and to come out at the great lake of Peten-Itza; a somewhat hazardous undertaking, for since the middle of the nineteenth century a general dissolution of all stable conditions has been taking place throughout the southern part of the peninsula of Yucatan, and, for the most part, this region has been reclaimed by the wilderness.

The first part of our journey took us through the villages of Santa Elena Nohcacab, Bolonchēn, and Hopelchēn to Dsibalchēn. Since in previous years I had repeatedly travelled over this route, photographing all accessible ruins in each of these villages and making plans of their most important buildings,

I did no work of the kind on this expedition. Nor will the magnificent discoveries previously made on this line of march be described here, since they are far too important to be merely touched upon. But all the photographs and plans, printed on platinum paper, I have placed temporarily in a large portfolio.

The philologist finds no difficulty in determining the meaning of the names of these villages. Poor Santa Elena has changed its name twice in the last century without gaining anything. This village was first called Nohach (Noh-atš) or "great phallus," after a stone of that shape formerly found there. But owing to a more developed sense of modesty in these days, this name became the perpetual source of jokes aimed at its worthy inhabitants, and so it was changed to Nohcacab (Noh-cacab) "large place of ruins." The name again proving unsatisfactory, the villagers placed themselves under the patronage of Saint Helena and sooner or later they will probably be faithless also to her.

Bolonchēn (Boloh-tšēn) means "place of the nine wells." The name, however, refers only to deep and well-built rain wells and not to wells extending down to subterranean springs. To reach such springs in Bolonchēn it would be necessary to blast out the limestone to a depth of 80-100 meters.

Hopelchēn (Hopel-tšēn) means "place of the five wells." Here, as in Dsibalchēn, water is found at a very slight depth. I believe the correct pronunciation of Dsibalchēn is Tsicbalchēn (Tsicbal-tšēn), which means "wells where they gossip," for the well here in the main square has a paved enclosure with stone benches.

On our arrival at Dsibalchēn, the vehicle was dismissed and a muleteer was hunted up for the further conveyance of my very limited luggage, while I mounted a splendid jet-black horse, which my friend Don David Mex, a young merchant of Bolonchēn, had sold to me at a fair price. Turning in a southwest direction from Dsibalchēn, we took the road to Kantemó, a small Indian settlement some fifteen leagues distant (April 13). After travelling two hours, we came to the small Ranchería de Chēncōh (*Tšēn-coh*), *Pozo del Leon*, "well of lions" (*coh* = *mīstli*, *Felis concolor*). The spot where we rested for a moment was shaded by magnificent *pich* trees (*pitš*, *Inga xylocarpa* D. C. ?) which were in full bloom at this season. The delicately pinnate leaves served as food for innumerable small caterpillars, which fell in great masses and covered both us and the ground. The path, which continued through a dense forest of tall trees interspersed with small mounds of ruins, ended in an extensive savanna embellished here and there with *habin* and *copté* trees (the latter also called *siricotes*) beautiful in their profusion of blossoms, but leafless in this month, and among them were also *nantzin* and *huīros* trees.

Night overtook us at the large aguada of Chac-há (*Tsac-há*) or "red water," which lies in a great depression. We camped nearby, the fine grass

of the savanna affording us a soft bed as well as good grazing during the night for our tired animals. On this day, except for very short rests, we had been on horseback fourteen hours, and I think we must have travelled about thirteen leagues.

(April 14, 1895.) The next morning we passed through a large *akalché* (*akaltché*) or forest swamp which was still dry at this season, and before noon we reached San Juan de Dios Kantemó. This is a small Maya settlement, to which the inhabitants of Tsucté had recently retreated, the latter place being now wholly deserted.

Although, in my opinion, there must be subterranean water at not a very great depth in this region, the men of Kantemó could not make up their minds to dig a well. In the dry season desperation drives them to the Chac-há aguada, two leagues away and they prefer to take the daily trip of two hours each way to fetch the precious liquid from the aguada rather than to dig a well in their own village.

In Kantemó (the name of a certain tree) we lodged in the open hut or *galeron*, which, like the little church, is built of paling and has a grass roof. Here the *arriero* was dismissed, since at this point carriers can always be obtained. To the *alcalde*, who presented himself, I made clear the purpose of my coming and asked for four carriers at the current wages. These were secured without much trouble, their obligations ceasing, however, at the rancho of Xpadsahol, sixteen leagues distant, from which point I was to send them back.

(April 15.) This day's journey brought us to the Sac-há-tucha aguada, six leagues from Xpadsahol. The name of the aguada means "white water pond of the ape." After the first hour we passed the abandoned settlement of Tsucté, and then a ruined distillery and a hacienda likewise in ruins.

Though advantage has been taken of a natural depression, the pond of Sac-há (for convenience the affix -tucha may be omitted) is doubtless an artificial construction of the Maya period, which supplied with water the surrounding town now in ruins. It is circular with a paved bottom and the water actually is of a whitish color. Many of the overhanging trees are twined about by a small species of gourd with pretty yellow flowers. A fine thick grass grows here and there near the shore. Notwithstanding the small size of the aguada, there were some ducks on its surface, and we also saw gray herons on the shore and a beautiful, large kingfisher took his post of observation now here and now there on projecting branches.

(April 16.) After travelling about five leagues, we came to the abandoned and ruined rancho of X-noh-rio (Grass-river). For the most part the country is hilly, with woods containing the most varied species of trees. Occasionally magnificent forests of tall trees occur. A short distance from Xnohrio, we passed through the streets, bordered by walls, of the large village of Tubusil. In the courtyards and gardens (*patios y solares*) enclosed by

cercas, mighty trees have already matured, while the streets themselves are overgrown with that succulent ornamental plant, with greenish bell-shaped flowers, commonly called *sinvergüenza* on account of its excessively luxuriant growth. All the houses and cabins, which were built of perishable material, have disappeared, the white front of the roofless little church alone presents a cheerful appearance. The church front shows the entrance spanned by a round arch and a small bell-window rising above the gable.

The meaning of the name Tubusil is not easy to find. As the inhabitants had either died out or emigrated, there was no one whom I could ask. *Tub* would refer to a depression, but neither *utsil*, the good, nor *üdsil*, a fold, when joined with *tub*, make any sense.

The desertion of a whole chain of once flourishing, though small, hamlets and estates, from Kantemó to San Andres, on the distant Lake of Peten-Itza (the whole southwest portion of the peninsula, as it were) should attract the attention of those statesmen of this country who are occupied with questions of political economy, especially as it is undeniable that this people is gradually becoming extinct, and this without an external or an internal war; simply through the inherent untenableness of all conditions. Those who do not die, emigrate. The slight reinforcement from without of lumbermen and chicleros does not contribute to the uplifting of the country; on the contrary, it hastens its ruin. There is a complete lack of benevolent leadership and of advice, especially with regard to solving the water problem. There is no aid given in times of malignant epidemics, nor protection extended to the plain people against bold intruders, and there are no local schools.

The conditions, which led to the decline of the south and southeast of the peninsula, were of a different nature. Here a frightful social upheaval occurred about the middle of the nineteenth century, when in consequence of the most incredible misrule the extremely industrious and peaceable Maya race was driven to rebel against the Hispanicized mixed races, who on their part had risen against the Mexican central government while at the same time they were warring among themselves. What happened at this period may be conceived of as complete disintegration accompanied by internal bleeding to death without external war.

Thanks to the success of Europeans in the application of modern progressive methods, the region on the northern coast is at the present time enjoying a certain prosperity, but as the result only of great exertions.

We camped for the night on the high bank of the water-course of X-noh-río, without permitting ourselves to be disturbed by the fact that the feminine prefix *x(š)* in this name does not agree very well with the masculine *río*. Such small grammatical sins are inevitable where different languages meet. The water-courses in this district, which are wholly wanting in the north of the peninsula, are called *corrientes*. Of course they contain running

water only in the rainy season, in the dry season the water recedes to the deepest rock basins, which are called *pozas* (not *pozos*).

There was one of these large water reservoirs near our camping-place, which served as the life medium of a multitude of fish which had receded with the water. Among them were some splendid specimens half a meter long, a few of which we caught for our supper. This water-course was bordered by a splendid growth of picturesque *pucté* trees with whitish flowers and succulent green foliage which usually assumes brown and fiery red tints at the ends of the branches, giving the trees a remarkably fantastic appearance. The surrounding vegetation likewise imparted a curious, dark yellowish-brown tint to the surface of the water below.

The Noh-río is probably a branch of the Rio de Tubusil, which is said to flow in the direction of Xbonil and probably turns to join the Rio Mamantel. The reader will understand that from Tubusil onward we travelled in a generally southern direction.

(April 17.) This day's journey took us to the Xpadsahol rancho, a distance of five leagues. Passing several small heaps of *débris*, at the end of about $1\frac{1}{2}$ hours we came to a ruined city, once of imposing grandeur and extent, between whose countless mounds of varying size we travelled for fully 2 km. Unfortunately all the buildings had fallen to pieces long ago owing to the extremely luxuriant vegetation. I made a hasty search for sculptured stones, in and around the largest pyramid of *débris* of what was once the principal temple. To my regret I found neither altar nor stela. To this city of ruins I gave the name "Las Ruinas de Tubusil." I believe, however, that in the immediate vicinity of the deserted village there must be another place of ruins, for a man who had lived in Tubusil many years ago told me of a building with a *subterráneo*, meaning no doubt a vaulted chamber of a partially ruined lower story. Having no guide in this deserted region, it was impossible for me to search for the building with the *subterráneo*. Continuing our journey we passed a *dsonot*; the water in its rocky depth is said to have a somewhat bitter taste.

The sugar rancho of Xpadsahol belongs to Rafael Contreras, an immigrant from Maní; his brother, Serapio Contreras, also lives here. The houses and cabins of this settlement are situated on a slight eminence, which was once crowned by the principal temple of the little city now in ruins. The meaning of the name, Xpadsahol (*Š-padsa-hol*), is probably "place (door) where the bowels were emptied."

On the following day my four carriers were dismissed on friendly terms and without further demands on their part. They had been paid their wages in advance in Kantemó in the presence of the *alcalde*, each receiving $2\frac{1}{2}$ pesos. I managed to make it clear to the Messrs. Contreras that they were to forward my luggage by two mules and a lad to Silbitúk, nine leagues distant, where I would make some other arrangement for the continuation of my journey.

The stay in Xpadsahol was employed in rambling among the ruins. By levelling a large area on the top of the elevation a base and esplanade were created for the temple, which was reared on a massive substructure. Of course this temple had long ago fallen in ruins, yet it was still apparent that there must have been a stairway on the east side of the substructure.

Some years ago Rafael Contreras had sunk a large, rectangular cistern (*una caja de agua*, as they are called here) in the levelled area. In the considerable excavation required for this cistern, numerous very interesting small objects of ancient Maya civilization came to light, probably because the ancient inhabitants buried their distinguished dead in this terrace in the vicinity of the temple. As was to be expected in view of the low order of intelligence possessed by these Contreras, all these objects of clay, flint, hard polished dark green stone, etc., were given to the *mozos* and their children as playthings and had been broken and lost long before my arrival. Of this valuable find there was left only a single clay figurine, 8 cm. in length. It was in the keeping of one of the *mozos* on the place and he very readily sold it to me for one real (12½ centavos). The figure is that of a man and bears more resemblance to a proud Tartar prince with a turban on his head than to a Maya noble.

In comparison with the large ruined city of Tubusil, the ancient Xpadsahol is only a small suburban village. But there is said to be another large ruined city at Tancach-akal, five leagues east of Xpadsahol. The architectural centre of this city is said to consist of three large mounds of débris, and is by the Indians called Oxloots, meaning "the three heaps." One of the Indians, settled near the Tancach aguada, had found in these ruins a figure 30 cm. long of hard, dark-colored stone, and had brought it to Rafael Contreras who gave it to the engineer, Santiago Góngora of Carmen. In later years through the kind offices of Mr. Jesus Cervera in El Carmen, I was able to examine this not uninteresting figure. Unfortunately some stupid boy had disfigured its eyes, which made it valueless.

While at Xpadsahol, I naturally wanted to visit the ruined city of Oxloots-Tancach (Ošloots-tancatš). But the Contreras of Maní could not rise to the task of supplying me with a guide thither; they thought they had done enough when they had had my luggage carried to Silbitúk for large pay.

The water conditions are very different in this region. The Contreras had begun to dig a well and had already penetrated to a depth of 45 metres, but had not yet struck water.

I must not forget to mention that in the house of these men there was a tame male *akabmāx* (*akabmāš*) or night monkey, with fur of dull yellow. The Spaniards call the little animal *mico de noche*. It has a round head and no protruding snout. Even in captivity this very amiable creature sleeps all day, which has given him the erroneous name of sloth, but at night he is always on the move.

On April 20 our travels brought us to Silbitúk, nine leagues distant. The road to this town was shaded by magnificent tall trees, and led for the most part through ravines between low mountains. We now and then remarked small heaps of ruins on our march. A large monkey which had just expired lay on the path and as it bore no visible wound, the arriero believed it had been killed by the bite of a serpent.

More, however, than in the fate of this howling monkey, which had howled its life out here utterly forsaken, I was interested in a *Sphinx* (hawk-moth) which was attached to a branch, and had turned completely into a fungus. Its former gray color was now changed to a dull yellow and a miniature forest of fungus stems, from 2 to 3 cm. high, radiated from its body. Notwithstanding the complete change of the insect to a fungus and the change in color, its species could be recognized at the first glance, so exactly did the fungus growth correspond to the original form. Occasionally in my wanderings through these tropical forests I have found similar fungus infested moths of other species, which have met their death in the darkness of night while resting on branches, but this *Sphinx* was the most perfect specimen of such fungus growth that I have seen. Unfortunately, owing to its extreme delicacy, it was out of the question to carry this specimen home on so long and arduous a journey.

Toward evening, quite weary, we reached Silbitúk. I found entertainment in the specious abode of the *encargado* of the *chiclería* at Silbitúk, Mr. Ricardo Cruz from Tuxpam (in the State of Vera Cruz). Pleasant relations soon developed with this man, who was versed in forest life and gave me interesting information concerning the various conditions of this region.

Silbitúk, situated on the east shore of the lake of the same name, is a small settlement of some twenty families, who, on account of the insecurity of their former situation, emigrated from Dsibalchén, bringing their crosses and bells, which are now set up on the little church at Silbitúk. The inconspicuous cabins of these people lie on slight elevations amid little heaps of débris of the Maya period.

The finest object in the place, in my opinion, was a beautifully developed fan-palm (*una palma de guano*) adorning the principal square. The name of the place, Silbitúk, does not come, however, from this palm, which in the Maya is called *xan* (šan), but refers to the feather-leaf palm yielding the small *cocoyol* nuts, and called *tuk* (with emphasis on the k). If the correct rendering of the name were Silbiltúk, its meaning would be "place where they gave us cocoyol nuts." If, however, the name were Dsilbiltúk, it would mean "place where we cracked cocoyol nuts."

April 21 was Sunday, and Ricardo Cruz was at leisure. We, therefore, took three little cedar-wood dugouts and started for the "Sacred Island," lying about 4 km. south of Silbitúk. This island contains historic remains, which I desired to explore. The large and beautiful lake abounds in fish and is,

therefore, the resort of large black and white ducks, pelicans, boat-bills and other aquatic birds. Even large alligators plow their way through the waters. The sacred island rises from 6 to 8 meters above the surface of the lake. Its shores are extremely picturesque, being overgrown by *Carolinea macrocarpa* with blossoms displaying large bunches of stamens. The large, brown fruit is unpalatable and the people, therefore, call it in disdain *zapote reventon*. From these trees hang masses of that species of *Tillandsia*, which the Mayas call *soscilchac* (sokiltšak) and the Aztecs *pastli*.

I made a successful photograph (Pl. 46, Fig. 2) of this picturesque shore with the dugouts in which we came and the men accompanying me.

The centre of the island is occupied by an elevation with a levelled surface forming quite an extensive plaza, on the eastern edge of which were once buildings which are now in ruins with no trace of apartments, while on the west side it was still possible to distinguish the remains of walls belonging to two temples — a large and a smaller one. The façades of both temples faced the west and their backs were, therefore, turned to the plaza.

The large temple consisted of a long, narrow apartment. Its façade, facing west, displayed four massive, square pillars, the spaces between them forming the entrance to the temple proper. The vaulted ceiling of the room is so far demolished that its original form can no longer be determined. But a considerable remnant of the outer wall, with its frieze and even with stucco and color, still stands at the narrow end on the north and in the rear facing the east (Fig. 25). The steeply sloping frieze has a torus as an upper



FIG. 25. EASTERN SIDE OF TEMPLE.

and a lower cornice and both tori are of a fiery red color, while the inclined surface of the frieze is of a yellowish white tint. The main mural surfaces have red bands running vertically along the edge of each corner, and a large band of glyphs, likewise red, extends close under the torus forming the lower cornice of the frieze. As a matter of course, the band of glyphs is no longer sufficiently preserved to be copied correctly. The mural surface itself and also the frieze were yellowish white, but were decorated with elaborate scroll-work

in black. It is possible that the frieze on the west side displayed an ornamentation of conventionalized serpent-heads and proboscis-like projections, as some stones lying among the débris at this spot seemed to indicate.

Though the smaller temple, lying quite near the large one, is demolished, the masonry blocks lying there bear witness that the design and coloration of its frieze were identical with those of the large temple. It was possible also to determine the extremely good quality of the cement of the roof (*azotea*) of the vaulted chamber consisting of broken up stones (rubble) mixed with mortar, hard as stone, and well smoothed on the upper surface exposed to the rain.

In ancient time, as may be imagined, the plaza itself may have served as a burial place, and by making an excavation of some extent — for instance, about 10 m. long by 5 m. wide and 1 m. deep — a future explorer might find little objects similar to those which came to light in the lower terrace of the temple at Xpadsahol.

Lying about on the surface were numerous pottery sherds and pieces of pottery figurines. I also found one of those ribbed oval stones, which I have called "ceremonial stones," since the excavation of the stela of La Mar. I took this oval stone with me as a memento.

The small mortuary stelae, which we found here were without bas-relief, but one of them displayed distinct traces of smooth stuccoing painted red, and a thin round stone might be regarded as a small circular altar belonging to one of the gravestones. In exploring the island various pretty species of iguanas were observed, which I do not recall having seen elsewhere.

I had many interesting conversations with Ricardo Cruz, as the latter had belonged to Pedro Arsani's chiclero band, which had penetrated into Maya territory from Xkanhá. About 1892 the Mexican government granted a large concession to Pedro Arsani, who formerly had been active on the coast of Tampico, Vera Cruz. This concession was for the purpose of exploiting the *chict-saptil* forests of Xkanhá. Accordingly Arsani brought from Tampico about eighty men well trained in collecting chicle. They landed in Campeche and at once distributed themselves over the forests of Xkanhá. The central government of Mexico, it must be understood, maintains that to it belongs the forests of Xkanhá and Icaiché (*son terrenos de la Nación*), while the Mayas are of the opinion that the tracts of land of which they took possession upon the downfall of the Spanish-Yucatec rule — at the time of their separation from Mexico — belong to them. On the appearance of these unbidden guests, the aged Maya general, Eugenio Arana, and his captains, adopted a middle course. Thinking that the circulation of a little money in these money-impoorished cantons could do no injury to their people, who at the same time would have an opportunity to learn of those skilled chicleros from the coasts of Tuxpam the art and method of obtaining chicle, they permitted the matter to take its course for a time, but they drew a line at Halaltun. Here a guard was placed to notify the chicleros that no one must attempt to cross the line; anyone dis-

regarding this order would be received with bullets, *yan balazos!* The chicleros, who were not over-anxious to be involved in hostilities, respected *la raya de Halaltun* and were quite ready to forego the pleasure of decorating with V-incisions the tsapotl trees on the other side of this line.

On every possible occasion it was made clear to the intruders by the captains as well as by the soldiers that *Así como el General Diaz es "el Rey de México," el General Arana es "el Rey de Xkanhá,"* and with still greater clearness, accompanied by a very expressive gesture of the hand, *No hay más que Dios en el Cielo y Arana en Xkanhá: por eso tengan cuidado que no se descuiden!*

In spite of the fact that no disorder of any kind is tolerated, and the captains of the cantons mete out very stern justice, and that, excepting capital punishment, no other punishment but corporal chastisement is ever inflicted, trifling offenses were occasionally committed, for some very rough fellows had come in with the chiclero band. Every now and then, therefore, some delinquent experienced a taste of Maya justice and instantly departed in consequence and relinquished forever the pleasure of collecting the precious chicle in these magnificent forests. The result, it seems, which the captains secretly intended to bring about.

Soon all the members of Arsani's band became aware that in the midst of these people, otherwise perfectly reliable, but now embittered and filled with hatred, they stood as on a volcano on the eve of a frightful eruption which might occur at any moment. They saw clearly that if some imprudent act committed by any of their number should cause hostilities to break out with Mexico or even with the state of Campeche, while they were collecting chicle, the first outburst of fury on the part of the soldiery would be vented upon the Spanish half-breeds from without, all of whom would be massacred without fail. This was not quite to the liking of Arsani's men. Thus it happened that they who had come with such great expectations of becoming very rich, gradually, very quietly, without proclaiming it from the housetops, melted away from Xkanhá, withdrawing to the more peaceful territory of Chanlaguna, whose population, unfit for war and on the eve of extinction, was absolutely harmless.

I was fully convinced of the truth of Ricardo Cruz's story. In 1894 I had ventured entirely alone into that Maya realm, for the purpose of scouring its most remote cantons and wildernesses in search of ruins, and I was on the best possible terms with Arana and his captains. Nevertheless the place soon became too hot for me also and notwithstanding my sympathy with these dark-skinned always serious warriors, certain difficulties and painful misunderstandings arose. At that time there were only five or six of the chiclero band still settled there. They had succeeded in establishing a good understanding between themselves and the captains; they had taken wives from the women of the country and gathered chicle on their own account. These men were

very useful to me and did much toward removing the difficulties, which had arisen between me and the captains who had grown suspicious.

It was with regret that I bade farewell to Ricardo Cruz and his men, in order to continue my journey on April 23 to Chanlaguna, the capital of the district, six leagues distant. On our arrival there I took up my quarters with the chicleros, whose encargado, Santiago Capellini, was an Italian by birth but quite uneducated.

The cabins of this unimportant place lie in the midst of the débris-heaps of an old Maya settlement on the low hills on the northeast side of a little lake only 1 km, in diameter, which on account of its diminutiveness is called Chanlaguna (tšan-laguna) or "small lake," a name which has been extended to the village and the whole district.

Baltazar Catzin, a full-blooded Maya, had been appointed *Gefe político* of the district by the Campeche government, with no salary, it is true, since in all that district no taxes are levied and no kind of service is demanded. Nor was he in need of a salary from the government, for, by abusing his office, he profited richly at the expense of the Indians whose labor he exploited in the cultivation of large maize and sugar cane plantations. He had even established a distillery, which could contribute only to the demoralization and weakening of the native population.

As a matter of course, on the next day I made my arrival known to Baltazar Catzin, but I was soon convinced that I had to deal with a man of very sinister and repellant character, with whom nothing could be done. In every respect this man was far inferior to the captains of Xkanhá, who, though distrustful and embittered, are willing to extend what help they can to a traveller.

In May, 1894, we had penetrated as far as the Halaltun canton. The Indians of this region are usually difficult to win, but they were friendly to me and told me all they knew about the ruins. They had an especially high opinion of a large ruined city situated on the *camino viejo de San Antonio para Icaiché*. From their report I concluded that the site still contained buildings with vaulted chambers and remains of richly ornamented façades. This ruin is called *Las Ruinas de San Antonio*, after San Antonio, a neighboring settlement, now doubtless abandoned. Since I estimated that San Antonio must be situated at no great distance east of Chanlaguna, it was my intention to arrange with Baltazar Catzin to make an expedition to the ruin, and I therefore doubly deplored the malevolence and ignorance of this man who made it impossible for me to carry out my plan. The exploration of the ruins of San Antonio is therefore reserved for some future explorer.

The only thing I was able to get from Baltazar Catzin was a large hollow earthen head, which had recently been dug out of one of the *cuyitos* near the huts of the Chanlaguna settlement and which he let me have for the small compensation of one peso. This face, with a rather fierce expression, had

round ear-ornaments, a chin tuft and the peculiar eye teeth (*colmillos*) curving back to the right and left, like those of the grotesque faces of certain gods which had prompted me to assume that there once existed somewhere on the American continent a race of men with curious teeth of this kind, who imparted the same feature to their gods. To-day, here and there in Yucatan and Tabasco, we find a few people displaying this characteristic though in a modified form, and they strikingly suggest the faces of these gods.

I received from the chicleros another earthen head of a very different type, which had probably been broken off from the edge of a large incense vessel. The face, which may represent a goddess, likewise has round ear-ornaments and a row of incised circles on its forehead surmounted by a crown of large spikes.

Incidentally it may be said that about the middle of the nineteenth century, many free Maya families still dwelt in the precincts of Chanlaguna and Silbitúk. Their principal settlement is said to have been at Bolonpeten, some two leagues west of Chanlaguna. This is a swampy region containing islands, hence the name "Nine Islands." Many pottery sherds are said still to lie around there, but the people themselves have totally disappeared.

The vegetation around Chanlaguna is very luxuriant and the woods contain the moisture loving Macuilishuatl (*Tecoma quinquaefolia*), which the Mayas call *hokab*, probably with the same meaning of "five leaf tree," since its leaf has five divisions. The trees are ideally beautiful when, still leafless, they unfold their pink (sometimes white or light yellow) blossoms in lavish profusion. The guayacan (*Guayacum officinale*), the *palo santo* of the Spaniards, presents a still more gorgeous appearance when it is entirely covered with golden yellow blossoms. At all events these two species of trees are the most beautiful representatives of the *Bignoniaceae* which are found in these forests.

During my short rambles I also occasionally noticed a snake lying on the branches of the underwood. It was about one meter long with brown back and whitish belly, and its dainty head was of azure hue. I believe I have never seen this snake elsewhere. For the time being I call it "the blue-headed snake of Chanlaguna."

The genuine sarsaparilla grows abundantly in this neighborhood, twining up on the bushes to a height of about two meters. The women of the chicleros gather the roots, put them in a large pot containing water and some sugar, and leave the mixture to ferment. The result is a very pleasant and refreshing beverage of which I partook daily. In spite of the fact that these women were already advanced in middle life and, as may be imagined, had had a varied past, they occasionally seemed still to form the apple of discord among these honest men; at any rate in the *casa principal* there lay a chiclero into whose body another had sent a bullet in a fight over a charmer. A cotton plug had been carefully inserted where the bullet went in and another where it came out. In this condition he lay on his bed dreaming of revenge

and anticipating a speedy recovery, while in the meantime his hot-blooded antagonist was quartered in jail.

By way of inducing these people to moderate the ardor of their passions, I suggested that it was pardonable when a young, inexperienced fellow went mad over a girl of fifteen summers, but when he had arrived at man's estate and a more mature "lady" was in question such paltry rows ought to be avoided, as otherwise unpleasant complications with the authorities were likely to ensue. But these sentiments met with no response. Especially those fair ones who had long lost their freshness, but whose vigor was unimpaired, were of the opinion that they were still worth *machetazos* and *balazos*! So I drank my sarsaparilla beer from the large *tinaja* in peace and refrained from further preaching.

An even more serious case occurred not long ago in this part of the country. A certain José Perez (from Tabasco) — as the story went — taking advantage of the isolation of these forests, had murdered his cousin (*su primo hermano*) and buried him secretly in the forest near Chuncedro. Then he went with the latter's wife to Chúntukil (in Guatemalan territory), where he would have been perfectly safe. But a strange fatality often seems to pursue such criminals. At the very time of my stay this man, who was charged with such a horrible crime, returned to Chanlaguna for the purpose of arranging his affairs and also because here lived his blooming young wife, whose existence made the perpetration of such a crime doubly unpardonable. As a matter of course, he was seized at once on his arrival and put in the *carcel*. I was very much troubled over this affair. The man, who was still young, was not unattractive in appearance, but the ignorance in which these people grow up, united with an entire lack of moral responsibility and proper guidance, breeds crimes like this, which are no sooner committed but they are bitterly repented. The man appealed to me, but I told him I could do nothing, since the crime laid to his charge was of so heinous a nature.

The question of further transporting my bit of luggage gave me a good deal of trouble, but a *chiclero*, who had two pack animals, declared himself ready to accompany me as far as San Felipe and if necessary to Chúntukil. All was made ready without delay, and on April 29 we began our march to Chuncedro, from eight to nine leagues distant. I plainly perceived that the people in Chanlaguna had a secret reason for wishing me to depart, and I was willing enough to go.

The first short hour of our journey brought us to a small and very picturesque lake. After another five leagues we came to a great mountain slide, which had laid bare a high vertical cliff, called by the Mayas *Xlabpák* or "Old wall." A water-course (*una corriente*) flows toward this mountain of rock and disappears through caves into its interior, and this, in fact, had caused the rock to fall. Fresh, cold air met one at the entrance of the cave. Gorgeous birds, some of a rare species, had their nests in the crevices of the

rock or flew about it. We saw the red *huacamayas*, large dark yellow *pico de canoa*, yellow *carpinteros* and those dark green doves with a red breast, which the people call *el sol*. A small white lizard of a species unknown to me was also observed. Toward evening we emerged at the cabins of Chuncédro.

Since the chiclero, Sofío Mar of Tuxpam, who accompanied me, had his wife and cabin here in Chuncédro, and it was necessary to prepare some food for the journey, we spent one day in the hamlet.

As a small river flows past Chuncédro, which contains beautiful, clear water throughout the entire year, I availed myself of the opportunity to bathe. This stream abounds in fish and I noticed those curious fish resembling alligators, which the people call *peje-lagarto*; also *lisas* so called, and prettily striped *mojarras*.

In bathing I observed that the little stream petrified everything that projected into it or was thrown into it, or, more correctly, it covered everything with a thick crust of carbonate or silicate of lime. Accordingly all the branches and roots extending into the water, whether thick or thin, were enclosed in stone casings, forming cylinders varying in size. One of the Indians settled here brought me a small tube as an *antigüedad de barro*, which he had found. After a brief inspection, I threw it with a high curve into the water, laughingly telling him that there were hundreds of such little tubes in the water. Somewhat offended the Indian disappeared, but in a few minutes returned panting and laid at my feet a large brown stone tube, a veritable mountain cannon, saying "*Yesto tampoco no es antigüedad?*" Then the meaning of the Charnay cannons suddenly became clear to me. Charnay relates in his work that he found several large pottery tubes in a village in Tabasco, which the Indians had made to use as cannon when Cortés entered their country. None of these peoples, who had attained a high degree of perfection in the industrial arts, was so ignorant as to imagine that cannon could be imitated in such fragile material as clay. Furthermore, if these people had had an explosive at their command and no iron, they would have used copper or bronze, but never clay. Undoubtedly a number of these brown natural tubes were shown to Mr. Charnay with the assurance that the Indians themselves had made them to use as cannon against the Conquistadores! Nevertheless I inspected with interest the hard brown tube, a natural concretion of great regularity for which a very thick stem must have served as the core, and I thanked the man for his courtesy in showing it to me.

Chatting in the evening with Sofío Mar, I asked him why the people of Chanlaguna had so suddenly wished to get me out of the way. Thereupon he made a remarkable disclosure. He confessed that the chief magistrate of Chanlaguna wished to proceed on that day with the trial of José Perez, who was suspected of murder, intending to give him *tormento*, if he did not voluntarily confess the crime with which he was charged. Guarded by three men of the *Guardia nacional*, he would then be sent with the records of the trial to

Campeche, where sentence would be passed upon him. Any other proceeding would cause them all — the chicleros and the *autoridad* — to be summoned to Campeche to testify as witnesses, and none of them desired this, since it would entail great annoyance and loss of time. They well knew I would never tolerate having the man subjected to *tormento* and they feared that if they persisted in their plan I might report the affair to the government of Campeche. Accordingly it was of vital importance that I should depart before matters came to a climax. My presence embarrassed them, but not that of Capellini and the chicleros. On my inquiring further what kind of torture they intended to inflict upon the man, Sofío Mar said, "*el tormento que se llama 'cepo de campaña,'*" which consisted in binding the victim's hands and feet together with the legs drawn up, and passing a gun through below the knees and between the arms. This becomes excessively painful, if continued for any length of time, especially when the victim thus bound is placed in the sun. Two years ago, he said, Baltazar Catzin had kept a man over sixty years of age for three hours in this *tormento*, called "*cepo de campaña*," for bringing a false accusation of sorcery and probably because he owed him money. When they finally unbound the man he was dead! *Todos los chicleros presenciaron el hecho y lo saben . . . estaba de Encargado el mismo Santiago Capellini. . . .*

Not everything that transpires in those remote corners of the earth comes to the knowledge of the Mexican government; it would otherwise surely take measures to relieve the situation.

(May 1, 1905.) We continued our march to the settlement of Concepción from five to six leagues distant. At the end of an hour we passed a running streamlet, perhaps the one from Chuncedro. The road was hilly and ran through a forest of tall trees for almost the entire distance.

Continuing our journey, on the following day we reached San Felipe, twelve leagues distant. Again the road was in the main hilly and ran through tall forests alternating with *akalchés* (forest swamps).

(May 3.) On our arrival at San Felipe, the *alcalde* assigned to us a vacant house for a lodging. This Indian settlement is situated on a gentle elevation with an aguada and a savanna stretching away to the west of it. The Indians were very friendly and sold us provisions, but did not care to provide us with a guide to a point as distant as Chúntukil.

(May 5.) On this day we began our march to Chúntukil, fully sixteen leagues from San Felipe. After travelling three hours we saw on our right hand the tolerably large Sóhlaguna (*sóh* is the name of a certain fish). Huge alligators were swimming about, though the water was rather low. In the sand on the bank were the prints of tiger paws. A few steps beyond stood a tree with the inscription:— *Comisión Mexicana. — 3a. Po. — Latitud 17° 49'. — José Tamborelli.*

A league beyond the Sóhlaguna we reached the Rio Paisban, which still retained water in deep places (*pozas*) with an abundance of fish, which had

been driven into them. Among these were superb, full-grown *peje-lagartos*. Again we noticed traces of a tiger in the sand on the bank. We then marched on to Lake Batcab, where we kindled a great campfire and spent the night. Batcab means "spear (*físga*) for killing small aquatic animals, such as turtles."

(May 6.) We continued our journey to Chántukil. The road still passed through slightly hilly tracts, but mainly through level forests of tall trees alternating with *akalchés*. Two leagues from Chántukil we came to the small Kuché river (Kutšé, cedro, *Cedrela odorata*), flowing from east to west. Its crystal clear water was shaded by the most superb vegetation so that we stopped enraptured and rested, ate a light meal, and all took a bath.

On our arrival in Chántukil (Guatemalan territory) the people received us kindly. We took lodgings with one Don Pedro Cortés, who promised to convey my luggage to San Andres for fifteen pesos. At this point Sofío Mar was dismissed on the most friendly terms. I remained here May 7 and 8, so that the mules could be got ready and some food could be procured.

The name Chántukil (*tšún-tukil*) means "place of the *cocoyol* palms." In its primary meaning Chún refers to the lower part of a tree trunk and is frequently prefixed to place-names suggesting trees, as for example, Chúnlimon, Chúncedro, Chúnhub, Chúnýāxnic, etc.

This little hamlet numbers only some dozen families, having their cabins on the raised south shore of a small lake about 200 m. long. The steep banks of the little lake show nothing but limestone rubble. In the rainy season the surface of the water rises about three meters. Exploring the shore I saw many bees, which fastened little white lumps of limy clay to their hind legs and flew away with them, while a large species of wasp seized with their mandibles little lumps of the same precious building material and carried it off.

In a northwesterly direction at a distance of something less than one-half km. there is a small double lake, the two halves of which are connected by a short canal. Each half may be from 100 to 150 m. long.

The people of Chántukil assert that about the middle of the nineteenth century the ruins of Tikal were discovered by a party of hunters from their settlement, who had penetrated into the eastern forests. Discerning the lofty temples from a distance they had gone to see what they were. The people knew of no other ruins except only by hearsay of the so-called *casa cerrada* near Kaxilvinic (Kašil-winic) or "Man in the mountain," which is a well preserved massive structure with neither entrances nor decoration. Other Indians have also told me of this ruin, but they said it consisted of two buildings placed close together, and they called this site of ruins *Polcoh* (*Cabeza de Leon*).

On May 9, 1895, we took our departure from Chántukil. An uninhabited wilderness now lay between us and San Andres, thirty leagues (127½ km.) distant. On the same day we came to the little Sáčchich river (*Sáčšičš*, white rubble), called by this name because the river bed consists of white

limestone rubble. There was still a little water left in which a great many *Melania levissima* had collected. Here we spent the night.

On the way we noticed several times the pretty little species of trogon called *cocochán* (cocotšán). This attractive little bird is not shy and does not fly away, but merely perches on another branch nearby. Its head, back, and long tail are dark green, its breast brown, and collar white. We saw also a few specimens of the beautiful white falcon, *Leucopternis ghiesbreghtii*.

The second day's march brought us to the wholly abandoned settlement of Santa Rita. We camped at a short distance from the aguada, which was filled with a growth of reeds. From this Santa Rita a path branches to the left, to the east, toward Kaxilvinic, three days' journey distant, and Icaiché, the dread retreat of the free Mayas, is two days distant from Kaxilvinic. To-day this path is untravelled and wholly overgrown.

Hardly were we comfortably settled in our camp, when we heard a peculiar noise only a little way off, and soon we saw a herd of wild swine breaking through the underbrush and going in the direction of the aguada. We would gladly have shot one of these animals for our supper had it not been that the herd was a large one, consisting of at least from two to three hundred head. They ran along one after the other in troops varying in size, sometimes crowded together and at other times in more open ranks. There was danger, if we shot one of them, that the whole herd would rush in upon us, bringing confusion upon our luggage and the mules, while we ourselves would be forced to take refuge in trees. Accordingly there was nothing to be done, but, leaning on our rifles, to gaze calmly upon the spectacle, which lasted for some time. All these creatures were large and fat and of a black color. At night there were always swarms of fireflies around us, which were attracted by our campfire. Elsewhere these fireflies are called *cucuyos*, but in this country *cocayos*.

For almost the entire journey the vegetation was most interesting, and, as a rule, it was in full bloom and displayed variations in species. While heretofore we had admired chiefly the vines (*bejucos*) with their wealth of yellow, white and violet blossoms (probably species of *Bignonia* and *Tecoma*), we now found no less beautiful orchids and *Bromeliaceae*, and the tree trunks in the *akalché* forests were usually covered with a kind of brilliant pink moss. From Santa Rita onward large corozo palms also began to make their appearance. Frequently, when there was no other water along the route, we cut pieces a meter long, and thick as a man's arm, of the large *bejuco de agua*, which when held over a gourd bowl soon filled it with clear, pure water.

The way had again become slightly hilly but ran through such luxuriant and tall vegetation that no view could be obtained. On the third day we reached the *laguneta* of San Miguel, where the government has had an open shelter hut (*galeron*) erected to serve as a lodging for travellers, and here we spent the night. This little, wood-enclosed, circular lake is scarcely 75 m. in

diameter. Nevertheless it is full of fish, and even an alligator was swimming about. At San Miguel a road branches off to the right (to the west) leading to San Juan, whence the Usumatsintla can be reached by going down the San Pedro-Limon river in cayucos, thus avoiding certain obstacles.

Let me say here by way of parenthesis, that at a later date Indians from San José and San Andres, who were acquainted with the forests, told me that from San Juan on the Rio San Pedro-Limon, a very interesting ruined city could be reached, containing buildings and sculptures, portions of which were still intact. These ruins, they said, lay some seven leagues from San Juan, *al Norte*. Among the few Indians who know of this ruined city, it is called Úcanal, place of the úcan trees. The úcan tree, which is probably unknown to botanists, has large lanceolate leaves. Its wood, when burned, gives an ash, which the people use in making soap of tallow. I am sorry to say I have as yet been too much occupied with the exploration of other ruins to investigate those of Úcan.

From San Miguel to San Andres the road is wide and freed from impeding vegetation. It goes up hill and down, and some two and a half leagues before reaching San Andres it runs through a little savanna containing the ruined city of Kāntétul. I saw many *cuyos* and ruins of buildings constructed of small quarried stones. I could find nothing that was in a good state of preservation.

On the afternoon of May 12, we emerged on the heights of San Andres, from which a magnificent panorama presents itself. At one's feet, down the rocky mountain slope, lie the houses and cabins of the village, and the little church shaded with beautiful cocoa palms and other fruit trees. The eye sweeps past San Andres, across the water of the famous great lake of Peten-Itza, with its islands and opposite shores. The island city of Itza itself remains hidden by the mountainous headland called *la Peninsula*.

Descending the rocky path we took our way to the *Casa real* for the purpose of securing lodgings. Unfortunately it was Sunday, and I regret to say that almost all the inhabitants were intoxicated. Furthermore they were celebrating with deplorable excess the peaceable agreement between Mexico and Guatemala in reference to the final determination of the boundary line between the two countries, as it had been foreshadowed in the treaty of 1882. This ended all possibility of future dispute with the lumbermen, since from this time on everyone would know exactly in whose territory he was working.

I had as little as possible to do with these people, who were in altogether too hilarious a mood and received me with outspoken distrust. I went down to the lake in search of a hidden spot to enjoy a bath in the crystal clear water—a real delight after so long and wearisome a journey. To have travelled down the entire peninsula of Yucatan, from Ticul to San Andres, is no trifling achievement!

(May 13.) Having procured through the *alcalde* a large canoe with *vogas*,

we rowed across to the island city of Itza—the modern Flores—which is situated on the opposite (southern) side, but hidden from view. Of course I could not take my horse with me. For the time being I left him in the care of the *alcalde*, who had taken a great fancy to the handsome black creature, and finally bought him of me for the price I had originally paid, since I was convinced that I could not use him on the expedition to Tikal, and I expected to make the journey to Tenosique mainly by way of the Usumatsintla.

After consuming an hour and a half in doubling the headland, the island city with its little white houses overtopped by corozo palms lay before us.

I succeeded in hiring of a widow a roomy chamber, not far from the south shore, on the main street, which runs all around the town. After changing my clothes I went up the hill to the square on which the prefecture is situated. I paid my respect to the *Gefe politico* and *Commandante de Batallon*, Isaias Armas, laying clearly before him the purpose of my coming and submitting to him my Austrian passport.

Isaias Armas—a man of noble appearance in the prime of life, who had received his military training in Guatemala—received me most courteously, which is the rule among the officials of Mexico as well as of Guatemala, if one can express one's self intelligibly in the Spanish language; otherwise friendly intercourse is rendered difficult. He showed great interest in my proposed expedition to Tikal and gave me the necessary orders to the *alcalde* of San José to enable me to obtain the requisite number of men. Thus on May 21, it was possible for me to remove to the little Maya village of San José, which is situated on the north shore of the lake not far from San Andres, in order to make preparations there for my first expedition to Tikal. From this expedition I returned to Itza-Flores on June 11.

Isaias Armas also provided me with letters of introduction to the *alcalde* of Sácluk-Libertad, so that I might photograph the superb sculptures of Seibal (on the left shore of the Usumatsintla). I set out for Seibal on June 26, 1895.

The days spent at this time in Itza-Flores were employed in becoming acquainted with the modern island city and its environs, and at the same time in searching for traces of the past. The mania for a change of name had, alas! seized also the Peteneros who quite aimlessly had changed the renowned name of Peten-Itza or Isla de Itza to Flores. On my inquiry why this name Flores (Flowers) had been chosen, I elicited with difficulty the information—for hardly anyone knew—that the town had been renamed in honor of a certain Cirilo Flores. To my further inquiry as to what service this entirely unknown man had rendered the country, my informant only knew that he was a *Diputado al Congreso* and had been murdered in distant Ketsaltenanco. The only result of the change in name is practically this, that in future two names must be used, for the historical name of Itza will not sink into oblivion.

The modern almost circular island city, rising gently to the elevated plaza, has below, not far from the shore, a street running around it, a "Ringstrasse," the entire circuit of which can be made in twenty-five minutes. All the houses on the outer curve of this street have courtyards and passageways leading to the beach. It also takes only about thirty-five minutes to walk around the city by way of the beach. The diameter of the island seems, therefore, to be something less than 1 km.

Many narrow lanes lead up to the great terrace forming the main plaza of the city. Here are the modern government buildings and the little church, while in the palmy days of the Itzae this site was crowned by the Maya temples and public buildings. The main approach to the terrace, which is adorned with slender cocoa palms, is on the south side.

On the east side, on a solid substructure, rises the Gefatura with its gallery facing the west. On the right of the plaza, near the Gefatura, is the single little church of Peten with its rather simple, whitewashed façade likewise turned to the west. Its gable is topped by a double arched companion with a large imperial crown. The church consists only of a nave and is divided by eight large Roman arches, of which, however, the first belongs to the façade wall and the last forms the background of the choir. The wooden barrel vault, whose timber ribs rested on the strong dividing arches and bore the stone mass of the ceiling, gave the nave of the church a graceful roofing, which afforded protection from the rain and sun without making extremely thick perpendicular walls necessary. (The hard, round timber of the barrel vault, decaying in the course of time, was torn down after my first visit to Flores and replaced by a zinc roof.) The transept is in the space between the fifth and sixth Roman arches. Between the engaged columns of these Roman arches, lower arches of the same kind, running along the lateral walls, form niches for the side altars, which are adorned with images of saints fearfully and wonderfully decked out, and certainly of no more value than the idols destroyed by the Spaniards in the Maya temples. A picture of the Virgin Mary, which adorns the fourth side altar on the right, was the only one that seemed to me to have any artistic value. This old Spanish painting represents the mother of Jesus in life size and half length, dressed in a dark cherry-colored garment with a dark blue cloth covering her head; her hands are pressed against her heart. The lines of the face, in half profile, are noble and harmonious. To my regret I could not decipher the painter's name.

The north side of the plaza is occupied by the barracks, *el cuartel*, with its gallery facing the south. The west side, which is entirely open, is supported by a high retaining wall with a parapet, from which or from the gallery of the Gefatura, there is a fine view through the cocoa palms of the Playa de San Benito, of the islands lying on the west and of the west end of the lake. San Andres and San José on the north shore are hidden by the Peninsula.

The houses of the city are built of little stones coated with mortar and whitewashed. They are small as a rule, some being fairly well built and others very poorly. Usually the roof is of fan-palm leaves, but in recent years this has had to give place to the zinc roof. All the streets of the city, closely lined with houses, are paved with small stones. The number of inhabitants of the island city may be estimated at barely one thousand souls.

I examined the stones used in the modern buildings and also those of all the pavements, for the purpose of drawing some conclusions concerning the architectural character of the preceding Maya structures, but not a trace of sharply cut face stones, little half columns and capitals, stones with St. Andrew's crosses, beveled cornice slabs, fragments of columns, or, in fact, an ornamental stone of any description, was to be found. This indicated that all the Maya buildings here must have been constructed of quarried stone with mortar, and that all the decoration on the friezes was of stucco. Otherwise I should have found in Peten-Itza, as in every modern Yucatec city, numerous specimens of the building and decorative stones mentioned above.

Special attention should be called to the fact that there was not the slightest trace of one of those famous serpent columns, such as were used in the temple structures of Chichen-Itza. Consequently it is quite out of the question that a close connection ever existed between the local architecture of Peten-Itza and its environment, and that of Chichen-Itza. This does not, of course, preclude the possibility that a certain intercourse may have existed between the inhabitants of proud Chichen-Itza and those of Peten-Itza. But it is probable that intercourse was more active with large and flourishing cities, like Tikal, Naranjo, Holmul, Nakcum, and others, than with the comparatively insignificant island city.

A single sculptured stone, evidently a stela, is extant to-day in Itza-Flores, embedded in the pavement of the street behind the church. There is no certainty that this single stela, carved in hard limestone, was found in Itza-Flores. The people unfortunately could give me no information concerning the origin of the stone, though many asserted that it had been brought here from the ruins back of San Benito.

The bottom of the much defaced bas-relief, now exposed to the rains, displays a personage of rank sitting on a throne in European fashion. He is represented in side view, with a serpent in the form of an S in the background. Above this principal figure is a personage on a somewhat smaller scale, sitting in Turkish fashion. He is represented in front view, but with his face in profile. In the upper curve of the stela are the remains of a border of glyphs, but only two glyphs are now distinguishable. It is scarcely probable that the much defaced, narrow side faces contain well preserved glyphs. It is possible, however, that the back of the stela, protected as it is at present, may have figures or glyphs in a better state of preservation, unless it is plain. If an interest in antiquity should ever be aroused in Peten,

perhaps some one, with the permission of the *Gefe politico*, will turn the stone over, and if anything of value appears on the back, it might be set up somewhere in a more favorable position.

Wherever the soil of the little island is dug up, especially on the principal plaza, it is found to be full of countless sherds of pottery vessels of every description, broken pottery figures and splinters of obsidian and flint. But thus far not a single piece of a sculptured stone has been found in excavating for buildings, etc. There is a legend, however, among the people that in the water of the lake, not far from the rocky tongue of land, called Nitun (near the west end of the lake), the stone image of a horse may be seen, which the Itzae had caused to be made in memory of a steed which had been left behind sick when Cortes passed through this region with an army. In bringing the image over to the island city on a raft a storm surprised the Indians, tore the raft asunder and the stone image sank in the waters of the lake. All Peteneros speak of this *caballo de piedra*, but scarcely any one has seen it. They said the government had several times intended to raise the stone image and bring it to the island city. On my suggesting that the raising would be facilitated by fastening several empty casks to the stone, everyone said that the image was not a loose stone, which could be moved, but the figure, which was distinctly that of a horse, was carved on a rock. The lake bottom consists of white limestone with the crevices and uneven places filled in with dark earth and algae. Therefore it happens, that by looking into the water at the right places, all kinds of fantastic figures may be discerned. It is possible that a natural phenomenon of this kind gave rise to the legend of the stone horse.

It may be assumed that the majority of the population of the little kingdom of the Itzae was not confined to the limited area of the island city, but was settled on the opposite shores, in the modern Playa de San Benito, chiefly on the Peninsula, which forms, at the southern end of the lake, a large bay with the island city and two small neighboring islands lying at its western entrance. This Peninsula with its headlands jutting out beyond the island city protects the latter to no small extent from the exceedingly strong north winds, while during a heavy east wind the waters of the long bay rush in with great force.

I spent one day in exploring the western end of the Peninsula. The whole western part of this elevation rises in half natural, half artificial terraces, which are now for the most part overgrown by a coarse kind of grass. At the extreme west end of these terraced heights rises a pyramidal mound, probably natural, with a terrace also probably natural, projecting from the mound half way up on the north side. Above, on the truncation of the mound, there probably stood a small temple, which has wholly disappeared. Treasure seekers, however, have dug a deep hole at this spot, but presumably with no result.

A plateau surrounded by small mounds of ruins stretches out at the foot of the northeast side of this hill or *cuyo*. It is probable that the acropolis or upper city of the Itzae was situated on this elevation, the conformation of the ground being extremely favorable to the construction of a terraced city. The soil is actually filled with pottery sherds, splinters of flint, and obsidian. I could find no sculptured stones and the small quarried stones of possible stone buildings had probably been all carried off to the island city.

Generally speaking it may be said that a very fine military position would be afforded by these terraced heights, *mesetas*, as they completely command the island city. The island city itself could not be defended in case of a serious attack. If the population of Peten ever increases, a part of the metropolis should be transferred to the Peninsula, which is extremely favorable strategically as well as airy and salubrious.

On the east side of the neck of the Peninsula, there is said to be a large *cuyo* or mound of ruins, which the people call El Cerro de Cobos. Likewise at the west end of the lake, behind the rocky tongue of land called Nitun, lie two large mounds overgrown with trees, which resemble *cuyos* but in the opinion of the people of San Andres are of natural origin. Altogether there may be nine islands, all in the western part of the lake, and some of them extremely small. The water of this great lake also is now on the rise. Varieties of tall reeds grow on the shore where the water is not too deep. One variety has blossoms resembling tufts of grass, another has beautiful white three petalled flowers, the centre gay with yellow stamens. We also saw many pretty little aquatic plants among which the very prevalent *gallinitas de agua* (*Piaya cayana*) flitted about. I have never seen wild ducks on this very extensive surface of water. The fish of the lake belong to unimportant species and are about the same as those I found in Lake Yāxhá. Not even the *peje-lagarto* occur in this lake. But there are said to be large alligators here against which bathers, who go in at the rocky island lying opposite the western part of the island city, must always be on their guard. On all the shores the well-known snails (*Bulimus*) are found, which at Lake Peten attain double the size of those at the aguadas of Yucatan. Splendid specimens of *Bulimus* can be collected here such as are rarely found in the collections of European conchologists. For the benefit of lepidopterists, let me say, that the largest moth of this part of the world is black, spotted with white and is called *pepen-dsul* by the Mayas. It flits about the forests of this region, but unfortunately it is very hard to catch.

In 1895 I took a view of the island city of Itza-Flores (Pl. 46, Fig. 1) from the plaza of San Benito, where, besides others, some half-African families are settled. This city, especially in the rainy season when it is lighted up by the glory of the setting sun, presents a picture of exceedingly beautiful tints with its moist steel-gray sky diversified by cumulus and stratus clouds. Incidentally let me say, that even in countries so favored by nature as this many

an incomprehensible drama is enacted. Thus the gentleman standing on the right in the foreground of the photograph — a physician who had immigrated from one of the neighboring republics — several years later committed horrible suicide (in the Japanese manner) without special reason, but it is thought in a fit of insanity.

Not far from the settlement named Playa de San Benito there is said to be a curious cave called Hobidsiná, the name referring apparently to its stalactite formations. I also learned that near Santa Ana, a few leagues south of Flores, an old *chultun* (rain cistern) is still used and its interior displays carved designs. I ascertained also that at Cholol (still on the Santa Ana road) *una casa antigua* crowns a *cerro artificial* in the savanna. As a matter of course this ruin is considered *encantada*.

Motul near San José must undoubtedly have been the most important city within reach of the Itza domain. It is to be deplored that Spanish writers make no mention of this city.

My first stay at Itza-Flores happened during the *mes de María* and almost every afternoon *el paséo de las flores*, the procession of flowers, took place. It was headed by the street urchins with cocoa-palm leaves and *flamboyan* blossoms, fastened to the end of poles. Next came two men bearing a pole in a horizontal position from which hung large bunches of palm blossoms and bright ribbons, then a slender arch decorated with leaves and flowers, followed by men with little white banners and blue ribbons. These were followed by a masked and painted Indian, concealed in the body of a white paper bull lacking neither horns nor tail. After the bull came the men who set off the rockets. Then, forming the centre of attraction of the parade, came a bevy of pretty, gaily attired girls (*vírgenes*) bearing poles with little sticks stuck in sideways on which were arranged the variegated blossoms of the *flor de Mayo* (*Plumieria*). The bevy of girls was followed by the *marimba* music which is so popular in Peten, and is probably of African origin. A few *gefes, principales* and others who delight in such pageants brought up the rear. The processions on the principal holidays, when the venerable curé of the place, Don José Maria Pinelo, takes part in person, are, of course, on a grander scale.

Spanish Christianity which, in the larger centres of civilization in America as well as in Spain itself, manifested itself in such dreadful acts — under the softening influences of the climate and of the Indian population, so inclined to the peaceful enjoyment of life, assumed a non-sanguinary character as we see it in the Peten of to-day, shut off, as it is, from the rest of the world. This kind of Christianity, acting chiefly on the senses and not demanding deep thought, is exceedingly well adapted to the character of the Spanish-Indian population. Especially the lower classes and the female population as a whole find this form of Christianity remarkably satisfying in every situation of their lives, while the people of the higher class, who have received their education in Guatemala, have emancipated themselves from faith of any kind. There

is no fanaticism in Peten or hatred of foreigners. The population is good-natured as a rule, and is not inclined to repel advances. The island city being small, everyone is acquainted with everyone else, therefore the people of the higher class salute one another when they meet on the street, and the stranger, when he goes abroad, is saluted and must salute in turn. To pass gentlemen or ladies without saluting them would be considered discourteous.

From Mérida — where I have had a fixed residence for years — I went to Progreso and there embarked on a coast steamer for the purpose of going to the island city of El Carmen. At the latter town I boarded a river steamer in order, as so often before, to travel up the Usumatsintla to Tenosique to my little station-house there. From Tenosique I travelled by mules to El Cayo and then up the river again in a cayuco. After a perilous and toilsome journey at the height of the rainy season, I was fortunate enough to reach Paso real with my luggage and the three Tenosiqueros. This was on June 29, 1904.

The waters of the Usumatsintla had already risen considerably and the rather low tract behind the warden's house was inundated. This lonely hut was in imminent danger of being flooded, in which event the *guarda* with his wife and child and few household effects would ascend to the roof, *tlapanco*, and calmly wait until the water subsided.

I had no time to lose, and since no mules can be obtained in Paso real, I left my precious luggage in the care of the *guarda*, Don Mónico Vera, and on the very next day with my Tenosiqueros I took the road, carrying only a very limited amount of hand baggage. We walked boldly into the water, which soon came up to our waists, and in places was breast-high. Fortunately the passage through the water was facilitated by the fact that, as a rule, we had firm grass-land under foot. After more than a league, or an hour's journey, we came safely out of the water and entered a forest. It was impossible to go astray since the telegraph line ran along the path. The Subin, also much swollen, was crossed on a swaying *maróma* bridge constructed of *bejucos* and poles. Toward evening the large savanna of Sácluk was reached, where we passed the night in a little shelter-hut. Owing to the prevailing moisture a fire was kindled with difficulty, and we protected ourselves as well as we could from the plague of gnats.

We were only three leagues from the village by a pleasant path through meadow-lands. At a small aguada not very far from Sácluk, we deemed it wise to wash and put our clothing and foot-gear into somewhat more presentable order, so that our entry might not be too disreputable. Accompanied by my men I went to the *cuartel*. The Commandante, Bartolo Marroquin, conducted us to the house of Norberto Hernandez, where we found comfortable quarters (this was July 1, 1904).

The people of Sácluk were surprised that we had succeeded in coming through in the rainy season. They said there were dangerous alligators in the water near Paso real, which had already been the cause of several calami-

ties. I was glad that we were not told this until after our passage, as otherwise I could not have brought my Tenosique heroes through.

In his better days, Norberto Hernandez — our aged host, whose very capable daughters provided us with an excellent table — had been a *montero* and had had much experience in the forest life of his time. He confirmed the existence of certain ruins opposite Yāxchilan, lying, however, four leagues inland from the right bank of the river. At the time when he had been in business in those regions, free Mayas were still living there, who were of slender stature, of rather light skin, with noble features and aquiline nose. These people have all disappeared.

Norberto Hernandez was in Belice during the misunderstanding which occurred some twenty years ago with the Indians of Icaiché. He told the story very humorously. The Toledo Company had received from the Maya general, Gabriel Tamay, a lumber concession for which certain sums were to be paid. The lumbermen began their work and felled great masses of valuable *caoba* trees, which were carried seaward on the waters of the Rio Hondo. But the stipulated payments were not forthcoming, whereupon the Indians imprisoned some of the *encargados*. At this the colonial government of Belice, doubtless deceived in regard to the true state of affairs, sent a detachment of one hundred fine negro soldiers, in gorgeous Turkish uniforms and well armed, to Icaiché, to free the *encargados* who had been imprisoned for alleged cheating. A border guard of about fifty soldiers from Icaiché waited on the road for these fine troops, proud and self-confident, marching toward them. When they had come quite near — the Indians never shoot at long range, since it is impossible to do so in these forests — the Icaichés received them with the terrible Indian war-cry, which never fails in its effect upon the uninitiated, and fired off their old rifles into the air. The effect, Norberto Hernandez said, was marvellous. The entire negro troop threw away their arms and portions of their uniforms and ran away as fast as they could. The arrival of the fugitives, so frightened and in such a pitiable condition, threw all Belice into a panic, for those heroes behaved as if all Icaiché and Xkanhá were pursuing them. The wealthier families fled to the ships, while others rushed to the barracks and forts. The local government had great difficulty in pacifying the people and in establishing confidence once more. This ridiculous episode is called *la alarma de Belice*.

Experienced men advised me to lose no time in having the baggage which I had left in Paso real brought to Sácluk. They were of the opinion that as some tracts were already inundated, it would be best to bring the baggage in a cayuco to the Paso de Tanay on the Subin river, from which point it could be brought to Sacluk by mules on a route which was still dry. I therefore despatched an *arriero* with a few mules and my three *mozos* to the Paso de Tanay. Here my *mozos* hired a small cayuco and without much trouble reached Paso real, since the Subin river empties into the Usumat-

sintla just below this pass. The luggage, after being carefully transferred to my cayuco which had been left at this place, was brought safely to the Paso de Tanay and finally to Sácluk. I employed the same *arriero* as far as Playa de San Benito, where we arrived on Sunday, July 10, 1904, and for the time being took lodgings there.

The next day—for the second time in my life—I went over to Itza-Flores, to pay my compliments to the *Gefe político*, Licenciado Clodovego Berges, and to present to him the credentials from the Peabody Museum relative to my mission to explore the ruins in the Department of Peten.

After receiving me very courteously, the Licenciado Berges secured for me a pretty little house belonging to young Estanislao Cetina, which was situated on the street running down east of the church. I retained this house until the end of my labors in Peten. Before its removal to the house I had hired, my baggage was taken to the *aduana*, likewise near the church, where the *Administrador de la Aduana*, Francisco Cepeda, inspected it with discrimination, and passed it free of duty, since it contained no articles of trade, but only my personal belongings.

To render the expedition for the final exploration of great Tikal possible, the Licenciado Clodovego Berges summoned to Flores the two *alcaldes* of San Andres and San José, recommending them in my presence to give me all necessary aid. Each *alcalde* received at the same time a little sum of money, so that he might make small payments in advance to the men who should be appointed to assist me, and also for the purchase of maize and other provisions.

On July 31, 1904, my preparations were so far completed that I could cross with my luggage and the Tenosique men to the villages named above on the north shore, and with the men and provisions awaiting me we set off for Remate or the east end.

My protracted labors in Tikal, Yāxhá, and Naranjo having come to an end, in May, 1905, we began the return journey from Benque Viejo (on the right bank of the Mopan) to Itza-Flores. Once more I occupied the pretty little cottage which Clodovego Berges had secured for me and where a part of my luggage had been left. Alas! a few days after my arrival the news was received that death had overtaken the young owner of the house, Estanislao Cetina, on his way back from Belice, whither he had gone to make purchases. I had met Mr. Cetina in the hamlet of Yāxhá and had noticed that he was suffering greatly from fever and was not in a fit condition for such a journey. The death-like pallor of his face led one to fear the worst. Without alarming him I advised him to return with me to Flores, where he would have the loving care of his family, and to take the journey to Belice later when the fever had left him. He admitted that he was weak, but believed he could endure the hardships of the journey, as he was well mounted. I deplored exceedingly the death of this attractive young man, especially when I heard

that he intended to be married upon his return when he himself meant to occupy the cottage which he had meanwhile rented to me.

In the meantime the Licenciado Clodovego Berges had departed for the capital city Guatemala — I believe to fill some important post — and Jacinto R. Solórzano, *Coronel de Infantería*, had been appointed *Gefe político*. He was a man of very attractive appearance and good manners, with whom also I was on very pleasant terms.

My return to Tenosique and Mérida was decided upon and preparations were made for the journey. After several days in Flores I went to Sácluk to be near the Paso real. As my various reports show, we succeeded in exploring the ruined site of Itsimté near Sácluk, and even in rowing up the river from Paso real to distant Cankuen and investigating the ruins there, on the right bank of the upper Usumatsintla.

After my return from Benque Viejo, the island city and its entire environs fell on evil days. Provisions generally speaking had come to an end. An *almud* of maize had risen to five pesos and could now no longer be bought even at this price. Those who had flour, rice, or other provisions brought from distant Belice, sold them to persons of rank only as a special favor, for there was not such an abundance of these articles in Peten that they could be sold to everyone. Even under ordinary circumstances all articles which come from Belice are extremely high-priced in Peten. A bottle of petroleum costs 1 peso, a box of sardines $\frac{1}{2}$ peso, etc. It had become extremely difficult to prepare even the simplest meal. Almost daily a head of cattle was killed, yet the supply of meat was not sufficient for the demand. Almost every morning after waiting in vain at the slaughter-house, many people returned to their little dwellings without securing a piece of meat. All the bunches of bananas in the *solares* were cut off and the bananas in their greenest state, hardly a finger thick, were cooked. The people waited impatiently for the first ears of maize, *elotl*, and these, also only half grown, were cooked and eaten. This, of course, lessened the coming maize harvest and must have resulted in another famine the following year. To eat up the young ears of maize is the sheerest waste.

The chronic famine, which breaks out almost annually in Peten so superabundantly endowed by nature, has long attracted the attention of the enlightened and well-intentioned authorities, who strive to counteract it by certain measures. Their present efforts are directed toward urging the inhabitants of the villages to plant a milpa of a certain area every year. For the families disinclined to agriculture, crowded together in the island city, it would be well if each could be induced to plant closely on the opposite south shore, or on the peninsula, a *solar* with *platanos* and also with such very nutritious tubers (*camotl*) as macal, yucca, ñame, etc., which are a very welcome substitute for maize when the latter is not forthcoming for a meal. In view of the fact that the great Lake of Peten contains only very insignificant and

inferior little fish, I suggested at the *Gefatura politica* that large quantities of fry of different species should be brought in casks from the comparatively near Usumatsintla and set free in the waters of the lake. Then in all probability in a few years the great Lake of Peten would abound in fish, which would be welcomed by all when there was a shortage of meat. The matter is so simple and inexpensive I am surprised that this course was not followed long ago by the inhabitants.

The true and lasting prosperity of the Department of Peten depends upon the willingness of some American company—in concert with Mexico and Guatemala—to undertake the blasting away of the obstructions to navigation in the Usumatsintla above Tenosique as far as distant Cankuen, thus rendering this mighty river navigable almost to its source for flat-bottomed steamboats. The advantage and powerful stimulus to these countries, if river steamers from El Cármen and Frontera de Tabasco could penetrate into the heart of Guatemala, are wholly incalculable. If the Usumatsintla were opened up for intercourse with the world, apart from enterprises yielding a monetary profit, researches in the fields of archaeology and natural history would be wonderfully facilitated. It would become the fashion to travel on this famous river, which my publications have in a measure made known to the European and American world.

There is perhaps only a single place where the work of blasting the rocks would occasion great expense. This would be at the Boca del Cerro—a little above the Cerro del Huacamayo—where the river, forced between rocks, forms small waterfalls. All the remaining obstacles, at Anaité and further up, would not entail a heavy outlay. Certain rights being granted, the founding of a company capable of undertaking the accomplishment of this task, would present no difficulties. All would depend upon sending an engineer thoroughly experienced in the work of regulating rivers to reconnoitre the stretch from Tenosique to Anaité.

The second important point for the uplifting of this frightfully impoverished Peten, would be the establishment of a mule railroad from Benque Viejo to the east end of Lake Peten, or—if there were enough money—to the west end of the Peninsula or as far as Playa de San Benito. If the English Colonial Government should render the Mopan river navigable as far as Benque Viejo—an improvement which is already being discussed in the newspapers of Belice—and if at this frontier town connection could be established with Peten by means of a mule railroad, then the importation of commodities from Belice would be facilitated and cheapened considerably. The trade of Belice and that of Peten would profit thereby. Nor would a monetary sacrifice be required of the impecunious Peten in this event; it would only be necessary to grant a foreign company favorable conditions for a certain term of years.

Of course the day must come when the magnificent surroundings of Lake

Peten will have awakened to new life, and a small lake steamer will navigate its waters. Here, too, the water gods demand annual sacrifices, for in crossing from the northern villages to the island city and back, in unsafe dugouts, many a life is lost, when the north wind breaks forth with great force or the east wind, sweeping over the whole length of the lake, lashes the water. This peril would be averted if a small steamer should make a round trip daily from the island city to the northern villages and once a week to the distant east end.

It is not my intention to sketch the history of the Itzae, since the two chief works treating of this little nation must be accessible to most readers. The Fifth Letter to Emperor Charles V. describing the expedition of Cortés to the coast of Honduras is contained in "Cartas y Relaciones de Hernan Cortés al Emperador Carlos V.," published by Pascual de Gayangos. Paris, 1866. The military expedition of Urzúa is described in "Historia de la Conquista de la Provincia de el Itza y de lá de el Lacandon." J. Villagutierre y Sotomayor. Madrid, 1700. Indeed, a true history of the island realm cannot be written, since the Spaniards destroyed all documents relative to national history in the small, unimportant Peten-Itza, as well as in the great and splendid centres of civilization of Yucatan in general. I shall limit myself, therefore, to a few brief remarks for the better comprehension of the works here named.

The name Itza (Itsa) sounds more like an Aztec word and, I think, should therefore not be translated from the Maya but from the Nahuatl language. *Itstli* means agave thorns or little obsidian knives with which blood (*etstli*) was drawn in self-torture and therefore these two ideas were connected by the Aztecs. After the blood-letting they went to the water (*atl*) to wash themselves; hence *itsatl* and *etšatl* occur in Aztec place names, e. g., Etša-tlan, "place of water where one cleanses one's self from blood."

The thorough exploration of Chichen Itsa (Tšitsen-itsa), the splendid capital city, which I undertook in 1891, left no doubt that it must have had a thousand years of slow and continuous architectural development. As in all the larger Yucatec cities, many buildings display additions and superstructures of a later date, and there are frequent evidences that elements of older, torn-down buildings have been used again. It should by no means be assumed that this magnificent architectural city — which must have had a minimum population of 300,000 souls — was occupied in some periods and abandoned in others, but it is extremely reasonable to suppose that its powerful and highly civilized inhabitants sustained relations, commercial and otherwise, with distant countries. At all events, this centre of Maya-Toltec civilization was known and famed far and wide.

The bas-reliefs on the columns and walls of the temples indicate an intelligent, advanced race of people with pleasing, harmonious features, without

artificially receding foreheads. Whether these people were true Mayas or were descendants of Nahuatl-speaking Toltecs, it is difficult to decide. At all events, there was a ruling class, nobles as it were, and a lower class, the *masehualtin*, who tilled the soil.

It is improbable that the whole vast lake, to its east end, should have been under the rule of the Itzae. According to Padre Fuensalida, the settlement of the islands in the great Lake of Peten and the coastlands along its western shore, by a certain party, which had become discontented in ancient Chichen, is said to have taken place in *uaxac-ahau*, or the eighth series of years, about a century before the arrival of the Spaniards, or about the end of the fourteenth century. It is possible that the exodus of the Itzae, which could have been only a partial one, occurred during the wars of King Chac-Xib-Chaac (*Tšac-sib-tšac*) and his successor, Ulmil, against Hunac-Eel, king of Mayapan. But since all the historical documents of these people were burned by the Spaniards, no details are known regarding these events. We do not even know whether the leaders of this exodus belonged to the house of the Cocomé (dove-kings) nor do we know their names. Let me say here that all the figures of kings on the bas-reliefs of Chichen have the green dove attached to the front of the helmet, if they belong to the Cocomé family. When there is no dove on the helmet, the wearer is not a *Cocom*. (In Nahuatl, *cocoli*, *cocomé* means dove, doves.)

Attention should be called to the fact that as yet not a single sculpture has come to light in the island city or in its remotest environs which displays a more or less close kinship with the characteristic sculptor's art of Chichen.

The Itzae of Peten first came in contact with the Spaniards when Hernan Cortés undertook his rash and bootless expedition from Mexico to the coast of Honduras, or, as they said at that time, "Las Hibueras," in the year 1525.

In 1523 Cortés sent Cristóbal Olid with *cinco naves y un bergantín*, four hundred Spaniards and thirty horses, to the distant coast of Honduras, for the purpose of joining this territory also to the Spanish monarchy. But at so great a distance from Mexico, Olid emancipated himself from the authority of Cortés, and this prompted the angered Cortés to undertake an expedition to Honduras by land. Cortés left Mexico on October 12, 1524, intending to go to Espíritu Santo, on the Cuauhtzacualco. He had two hundred and fifty Spaniards, half of whom were mounted, and three thousand Mexicans. From Espíritu Santo he followed the seacoast at first, but later went inland. He reached Tisatepetitlan, the first frontier town of the little commercial kingdom of Acallan, and then went on to Teoticcac-Palenque. On the march occurred that deplorable event — the assassination of Cuauhtemoc, the last king of the Mexicans, and the princes accompanying him, some nine persons in all. From Teoticcac he went to Itzancanac on the left bank of the Usumatsintla. This tract of country, situated below Tenosique, still bears the name Canitzan, which seems to be only a transposition of the name as given by Cortés.

Here the Usumatsintla was crossed, *el primer Domingo de Cuaresma del año de 1525*.

At this point, about half the distance from Lake Peten, began the domain of the flourishing little kingdom of Masatlan, land of the deer, whose Maya name *Keh-achó* has the same meaning. *Ceh*, which is pronounced *keh* (but giving *k* its usual sound) means deer. This little country probably had no stone cities, but strongly fortified villages, with well-built houses of paling with palm-leaf roof.

After a march of four days through an uninhabited wilderness, Cortés reached the first frontier town of Masatlan, the name of which is, however, not given. But he says that it was on a rocky hill, *en un peñol alto*, where a deep brook entered a great lake. This lake is probably the modern *La Laguna de Cobá*. Seven leagues beyond, Cortés came to a still larger place named *Tiāc* or *Tiācil*. This is pronounced *Tiākil*, but the *k* has its usual sound. The name means "at the tortoises," *āc* (tortoise). The third place was called *Yāxuncabil*, which means "green country." The high opinion, which the Masatecā held of the Itzae, is interesting: *que aquella era mucha gente y muy ejercitada en la guerra, á quien todas aquellas provincias comarcanas temían . . .*

Emerging from the Masatlan country, Cortés had to lead his army five days through an uninhabited wilderness consisting chiefly of rocky, mountainous country. In his fifth letter Cortés states that he travelled over a mountain pass, the rock of which consisted of *alabastro muy fino*.

Incidentally let me say, that in frequent conversations with monteros, who had come to Peten from Tenosique by a short cut through the wilderness, I received information concerning certain not very important ruins which they had found here and there, and I found that nothing is now known of the existence of a *Sierra de Alabastro*. Cortés was very likely in error here. This mountain of rock probably consisted of the whitish limestone, which very generally occurs in this region. In the future development of the Department of Peten, it would indeed be extremely interesting if the statement made by Cortés should be confirmed and strata of white marble should come to light in the mountains west of Lake Peten.

Still another question arises in reference to Itsimté, the ruined city of considerable importance, which I hastily explored on my return from Peten in the beginning of July, 1905. Was this place the architectural capital of a Maya realm lying south of Masatlan, or was it the capital of Masatlan itself? In the latter case Cortés, with his little army, must have passed through only its border villages and not through the heart of the country. No mention at all is made of this city with its pyramid-temples, palaces, sculptured stelae and sacrificial altars. Meanwhile all that can be said is, that the whole region around Itsimté and Sácluk consists of vast savannas which now, as formerly, are grazing-ground for deer, which do not like the dense virgin forests. The name Masatlan would suit this region extremely well.

Cortés emerged at the west end of Lake Peten, where he camped and sent messengers to the Canek in the island city, two and one half leagues distant, inviting him to an interview. As a matter of fact, on the next day the Canek, with a small retinue, came in canoes to the camp of Cortés, where he was received with great distinction, and in his honor *una mäs solemne cantada* was celebrated with musical accompaniment of *chirimías y sacabuches*, very much, it is said, to the edification of the Canek and his retinue, as we can readily imagine. The theatrical performance over, material wants received attention and the Canek dined with Cortés. The meal ended, Cortés, accompanied by only twenty of his men, proceeded in the company of the Canek to the quite distant island city, while his little army, marching mainly between *milperias*, pushed on along the south shore to the modern Playa de San Benito. Passing the entire day in the agreeable society of the Canek, receiving also advice and guides for the continuance of his journey to the trading-posts "Nito y Naco," on the coast of Honduras, at nightfall Cortés crossed over to the camp of his men, who meanwhile had arrived in the district lying southward, opposite the island.

At that time, *i. e.*, as late as the sixteenth century, the Itzae maintained an extremely brisk trade with the coast of Honduras, and had many houses for shelter and storage on the road thither. This trade was entirely destroyed after the expansion of Spanish authority.

On the next day Cortés was ready to continue his march to Honduras. A horse, which had become useless, had to be left behind in these maize plantations on the south shore, and this trivial incident later furnished the Spanish "historians" with so much entertaining material.

After surmounting great difficulties and crossing steep mountains and losing half his horses, Cortés finally reached Nito where he fell in with Gil Gonzalo de Ávila and a small Spanish detachment.

As yet no archaeological investigation has been made of the flourishing cities which Cortés found on his march to the coast of Honduras, or of those surrounding the great Laguna de Izabal. In view of the present depopulation of these regions and the impossibility of procuring suitable men, expeditions thither would meet with great difficulties. I have been so much occupied with the peninsula of Yucatan, the Usumatsintla basin, and the Department of Peten, that I have not been able to find my way to these forgotten cities.

It may be assumed that during the *época colonial* after that famous march of Cortés with his army through this region, the populous cities lying in the more extended vicinity of Peten-Itza were depopulated by the breaking out of epidemics and by being abandoned in the fear of roving bands bent on conquest. Their imposing ruins and their sculptures which have elucidated many an obscure question, I have already explored in great part. There is no tradition of a war of extermination having been waged against them. The Itzae who were settled on these wind-swept islands and coastlands probably remained exempt

from epidemics. During the 16th and 17th centuries they were troubled no more by the Spaniards, whose power of expansion had reached its limit, after overturning so many American dominions. This little Maya realm continued to flourish forgotten by the world, while the country all around it was reclaimed by the wilderness, and the Spanish-Indian population, settled beyond the latter, attained to some degree of order and prosperity.

According to Villagutierre, for a long time during the colonial period, "Tipu" (doubtless Tubusil) in Yucatan, was said to have been the nearest inhabited place to the country of the Itzae. I will remark here by way of parenthesis, that Villagutierre confuses the lakes lying between Tubusil and Lake Peten, *i. e.*, Silbitúk, Chanlaguna or others, with those lying east of Lake Peten, *i. e.*, Sácpeten and Yāxhá.

In the year 1618, the two Franciscan monks, Fuensalida and Órbita, pushed forward from Mérida *via* Tipu (Tubusli) to Peten-Itza, and visited the Canek. On this occasion Padre Órbita had the audacity to demolish the stucco image of the horse which was left behind by Cortés on the south shore. This image had been set up in one of the temples and was regarded by the monk as an abominable idol.

The Itzae, who had no desire to wage war with the Spanish Colonial Government over the image of a dead steed, behaved on this occasion with great moderation. The stupid and imprudent act of the ignorant Padre Órbita was, however, much criticised and not approved of in Mérida. This proves that there were at that time a few sensible people in Mérida, notwithstanding the stultifying influence of the priests.

In 1623 a Padre Diego Delgado went to Peten-Itza with the Batab of Tipu (Tubusil), Don Cristóbal Na, and thirteen Spanish soldiers of the detachment of Captain Mirrones, who was tyrannizing over the people of this district. All were massacred. Since on other occasions the Itzae had always received Spanish visitors in a friendly spirit, this calamity was considered due to the rash deed of Padre Órbita.

Although the Itzae, naturally, did not go forth on expeditions of conquest and strove only to remain in peaceful possession of their little island realm, the continued existence of this tiny Maya kingdom was a thorn in the eye of the Spaniards and Halfbreeds. From Mérida, in particular, intrigues were ceaselessly set on foot against the free Mayas and false charges of marauding expeditions were raised against them. Even Villagutierre, in his work mentioned above, insults these excellent people, who loved their independence and were true to their gods, by describing them as . . . *indios bárbaros, infieles, idólatras y apostatas, carniceros lobos de cuerpos humanos*, etc. The worst intrigues against the continuance of the Itza kingdom were instigated, however, by Martín Urzúa, who was afterwards governor of Yucatan. Concealing his true feelings of hatred and envy, Martín Urzúa offered his services to the central government in 1692 "to open up a road from Yucatan to Gautemala," where-

upon Carlos II. issued the *cédulas*, appointing him commander of the expedition against the Itzae.

Roque Soberanis, who at that time was governor of Yucatan, did not view this undertaking favorably; either because he knew there was not human material enough for profitable colonization of that distant region, which had been mostly reclaimed by the wilderness, or because he foresaw that, though Yucatan would be the base from which the conquest of El Peten would be accomplished, owing to its remote situation it would be controlled later by the Audiencia of Guatemala and not by the Audiencia of Mexico.

When, after laborious marches, Urzúa's expedition reached the lake of Peten-Itza, he hastened to have *un bergantin y una piragua* built, in which vessels the attacking detachment was transported to the island city. After only a brief resistance, perceiving that they could not fight against soldiers equipped with firearms, the Itzae fled in haste from the island. The island city of the Itzae fell on May 13, 1697. The first deed of "civilizing activity" on the part of the Spaniards, after the quite bloodless taking of the island city, was Urzúa's order to his men to demolish all images in the temples and elsewhere. This "work" lasted from half past eight o'clock in the morning until half-past five in the evening, or for nine hours. When Urzúa's heroes had somewhat appeased their savage thirst for destruction, their leader came to the conclusion that a land without people was of no use. Accordingly, he sent messengers to the inhabitants who had fled to the coasts, inviting them to return and promising them every possible guarantee. Some of the fugitives reluctantly returned. The Canek and the Kincanek, or high-priest, also presented themselves; whereupon Urzúa, who did not keep his word in a single instance, had both imprisoned, and even had the barbarity to subject the Kincanek to *algun tormento*, quite after the manner of the first conquerors of two centuries earlier. Later, about 1699, Urzúa sent both priests as prisoners to Guatemala.

Villagutierre usually calls the island city Tayasal, a name which should be pronounced in the Maya language, *Tányāxhal* (Tányāšhal) "in the midst of green waters." The great lake he calls "Haltuna." Since the idea of water is expressed in the first syllable *hal* (from *há*, *hail*) it does not seem probable that the name was pronounced Haltunhá, for in that case the idea of water would be repeated. It is more probable that the name was Haltunna, "lake with houses." The feminine article *x* or *ix* (*š*, *ĩš*) can be prefixed to this word, thus *X-haltunna*.

Canek was originally a family name, derived from the name of a mother *Can* (snake) and a father *Ek* (black, also star). This name became a title of royalty. It may be written also *Can-Ek*. *Kin-canek* would therefore mean "priest-king."

The numerous Americanists of our day deeply deplore the untimely fall of the last Maya kingdom, and the insatiable thirst for destruction on the

part of the Spaniards, a nation which was still producing Landas and Zumárragas at the beginning of the eighteenth century, when the dawn of a better era was breaking over all Europe, for it is thought that the Itzae of Tányāxhal (if this name really belongs to the island city) used the Maya hieroglyphic writing as late as the end of the seventeenth century. It is even considered possible that many documents of ancient time, even some brought hither from distant Chichen-Itza, may have been preserved in the temples of Tányāxhal. These documents might have supplied keys to all the remains of Maya antiquity, their calendrical system, their religion, habits and customs.

The description given by Villagutierre, page 394 of the *analté* (Pio Perez writes *anahté*) of the Itzae (or of the Mayas in general) agrees perfectly with the Dresden Codex.

If the Maya writing had actually still been in use during the last years of the seventeenth century among the Itzae — *i. e.*, among the members of the royal family, the priests and a small number of scholars — then, since they would not all be likely to die out at the same time, it may be assumed that up to the middle of the eighteenth century there must have been still living a few very aged men who could have transmitted to posterity the secret of the decipherment of this difficult, but perfectly developed, system of writing.

At the present time there is no trace of ancient documents in Peten, even a memory of *analté* has died out. It is deplorable that Urzúa's troops did not contain a single man of sufficient enlightenment to take an interest in the history of the country. As for the Spanish "Historiadores" in general, they offer as a substitute for the true Maya history, which they destroyed, impossible miracles, prophecies made after the event, and finally the trash of which the lame horse left behind by Cortés on the south shore of the Haltunná was the innocent cause, all of which has no interest at all for the modern man of education.

A real substitute for what was lost through the ignorance of that period can be found only in the stone witnesses of these past civilizations, which meet the gaze of the archaeological explorer in the midst of the most luxuriant virgin forests, or in the magnificent sculptures buried deep under the ruins, which he brings to light again. Much welcome material of this character for the study of Maya antiquities has been secured by my journeyings through these wildernesses.

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MOTUL DE SAN JOSÉ: STELA, EAST SIDE.





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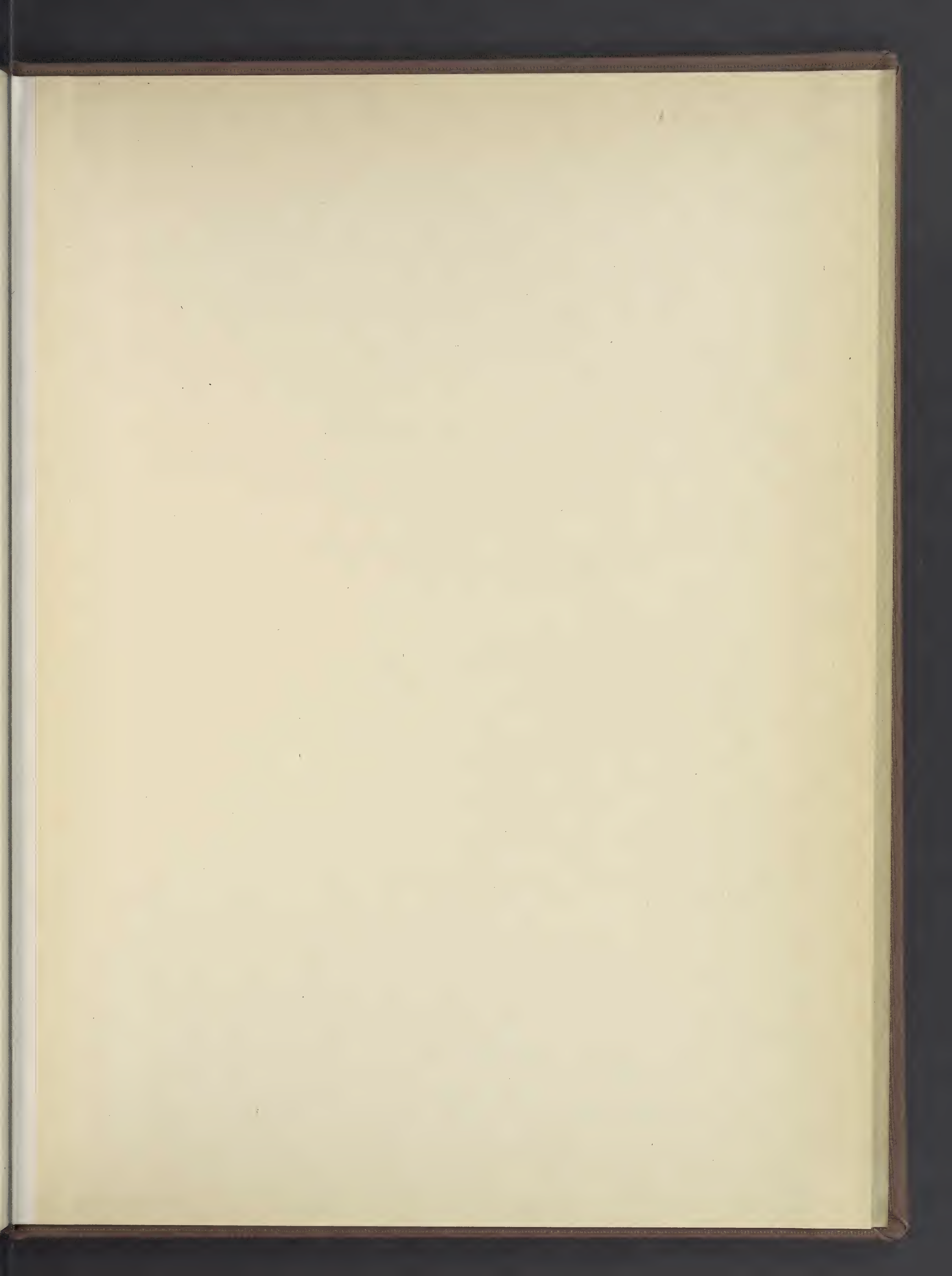


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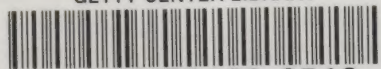
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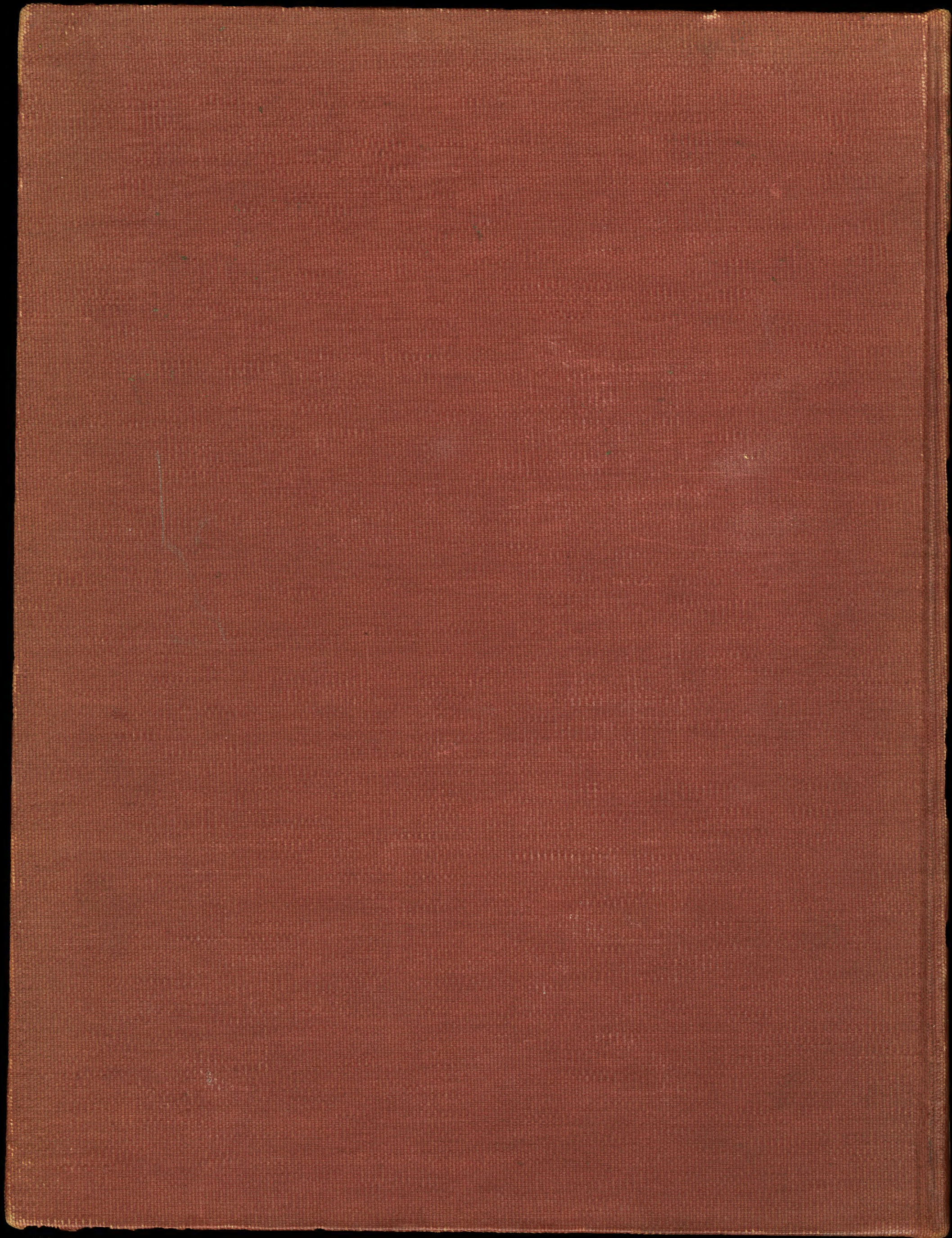
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